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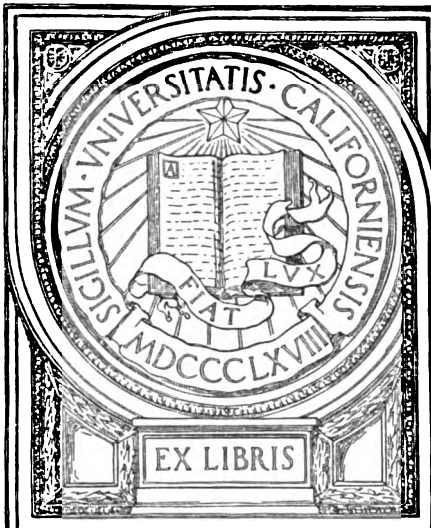

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THE MOSLEM WORLD

A quarterly review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands

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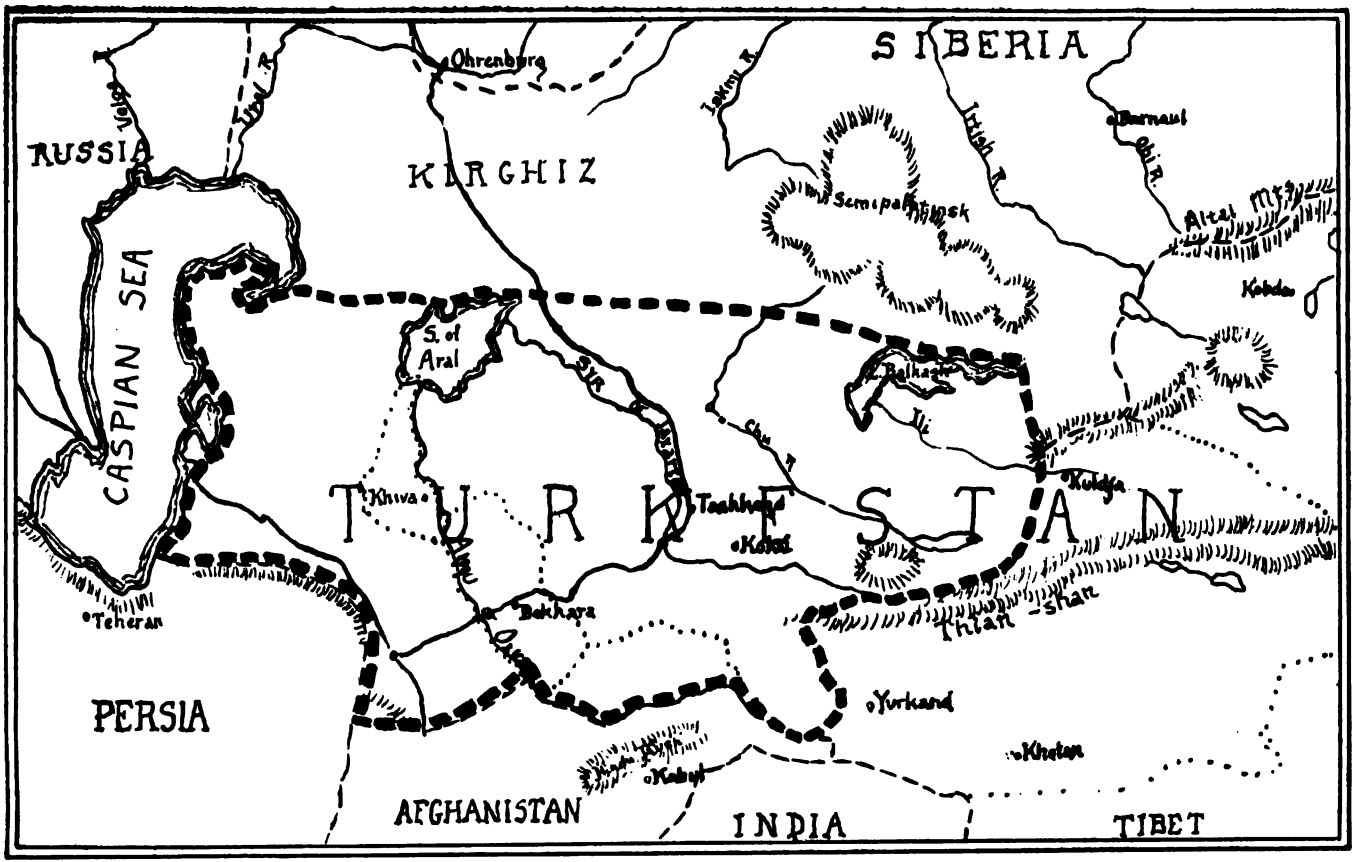

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THE WHIRLING DERVISHES OF CONSTANTINOPLE

(See Article by Samuel Anderson, page 53)

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THE MOSLEM WORLD

VOL. XII JANUARY, 1922 No. 1

EDITORIAL

THE DISARMAMENT NEEDED

The World War brought to the surface and intensified all the animosities and hatreds which had lain dormant in the different nations in past years. The close of the War did not end the spirit of war. The appeal of idealism to the world to settle the issues of the war in such a way as would promote the interests of all the nations and so promote the interests of the world failed. The Great Powers made it their chief aim to promote their own interests, and the Lesser Powers, finding that there was no international body which would disinterestedly labor for the interests of these smaller nations, sought each to gain its ends by intrigue or by armed force. Hence there has been a succession of little wars following the Great War. The reestablishment of trade and manufactures and transportation has been hindered; the peoples have been eating up their resources without renewing them. The world is poorer today, and suffering is greater today than it was three years ago.

Nowhere is this more evident than in the Near East. It is very generally conceded that if the Great Powers had resolutely grappled with the question of the Near East immediately after the Armistice they might have

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reached a settlement which would have secured peace and enabled the peoples of the Near East to recover from their exhaustion and to devote their energies to the development of their industries. It was plain at that time that the Great Powers could reach a settlement in one of two ways. Either they must impose their terms on the defeated nation and use force to have those terms executed, or they must come to an agreement with the defeated nation upon terms which both parties would accept.

The Great Powers adopted neither of these two ways. They allowed matters to drift along, following the line of least resistance. Old animosities were greatly intensified. Greece and Turkey went to war. This war has cost thousands of lives. Both nations have been brought to the verge of bankruptcy, their currencies are depreciated. Hundreds of villages have been destroyed, fertile regions have been laid waste. Widows and orphans have been multiplied, and no settlement has been reached. What strikes the observer most forcibly is the uselessness of all this destruction of life and property. To what purpose is all this waste? At the end of this war the same question remains as at the beginning of it, viz: How can these two nations reconcile their conflicting interests? The war has made plain only one thing, namely, that they cannot reconcile their conflicting interests by war. "They that take the sword shall perish by the sword," said Jesus Christ, and the truth of His words appears in the history of this decade.

These thoughts are truisms which all would accept if they could view them as impartial observers, but they do not observe them from that standpoint. Blindness and deafness have fallen upon the peoples. It is a partial blindness and deafness which cuts off all sight and all hearing which does not agree with our own preconceived views. Selfishness and Hate have sealed our eyes and stopped our ears. We go onward in the old, old way which the world has followed so long. Self-interest we hold to be the supreme motive for the nation, and armed

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force the only method of settling national differences. Does it pay? Are the results of the series of wars in which the world has been engaging such as to commend the old law and the old method of the world for use in this age of the world when modern inventions have increased the destructiveness of war?

There are many who would answer promptly that the old law and the old method are discredited and ought to be rejected. But they ask, How is this to be accomplished? There are certain basic principles which the world ought to recognize. They are impressed upon us by the sad experiences through which we are passing.

1. The interests of every nation are the interest of all the nations. We are learning how closely the nations are bound together. In the realm of economics we are forced to recognize that the business of our country cannot prosper unless the business of the neighboring countries prospers. Commerce is giving and taking, buying and selling, and in the long run the bargain must be good for both parties if it is to lead to good business.

2. The peace of our country is dependent on the peace of other countries. If they go to war we are always in danger of being drawn into the maelstrom. It is therefore in the interest of every nation that all the causes of dissension between different countries should be removed quickly and not allowed to rankle and fester and become an open sore of the world. This danger increases as the means of communication between different parts of the world increase and become more rapid.

3. The great need of the world is a change of the spirit in men. It is quite remarkable to see how leading men in different professions are giving voice to the same feeling that the great need of the world is a change of spirit. Ministers, lawyers, statesmen, students of economics and of industries—all alike are saying that the spirit of animosity does not pay, whether it be the animosity between classes or the animosity between nations. Mr. Frank A. Vanderlip, Sir Philip Gibbs, and Sir George Paish have

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all said in almost the same words: that "the only basis for the economic reconstruction of Europe today is a spiritual basis; the only solution to the economic problem is a spiritual solution. The candid judgment of hard-headed business men is that it is the hearts of men that need changing."

In the Near East we need a change of spirit. The Turks need it. They need to give up the spirit of intolerance which visits punishment upon any man who abandons the Mohammedan religion. They need to place religious truth in the open for investigation, and to make every man free in regard to his religious faith. So long as Mohammedans occupy the position that any man who forsakes the Mohammedan faith should be put to death they make it impossible for the rest of the world to treat with them on equal terms. The rest of the world has abandoned that rule and now stands for freedom in religious matters. A faith that rests on coercion is discredited. Islam had already put down the movements which made for freedom of thought in religion and philosophy when the Ottoman Turks invaded the Near East, and it had become a religious absolutism, an unbending orthodoxy. The Ottoman Turks adopted this system, and they were at an additional disadvantage because the religion of Islam was given to them in Arabic, which is to them a foreign tongue, only understood by their scholars. All initiative of thought and criticism among them has been repressed. Where religious inquiry is repressed the spirit of initiative and of inquiry that makes for progress is generally lacking. This is perhaps one of the reasons why Mohammedan countries are not progressive. Mohammedans owe it to themselves to welcome inquiry into all matters of doctrine and creed. They need to stimulate the freedom of thought and investigation which puts a people in the path of progress. They need to get rid of the spirit which has stained their history during my own lifetime with repeated massacres of innocent men, women and children. These massacres

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were committed under the promptings of a wrong spirit. The Turkish nation needs a new spirit if it is to prosper. New forms, new methods are not enough so long as the old spirit is unchanged. Religious intolerance and national fanaticism have always borne the same kind of fruit in all nations and they will continue to bear the same kind of fruit. A change of spirit is needed if there is to be concord between Christian and Mohammedan nations.

The Christian nations stand in equal need of a change of spirit with regard to their dealings in the Near East. They have acted from self-interest and regarded the Near East as territory to be exploited. They have vied with one another in seeking to gain each one some advantage for itself. They have not commended Christianity to non-Christian peoples because they have violated its first principle of unselfishness in their international dealings here. Nor have they stood for morality and righteousness. The influence and example of the Allied armies since the Armistice have contributed to the increase of drinking and prostitution in Constantinople. There is great need of a change of spirit in the Christian peoples.

This change of spirit may be partly effected through the schools. The schools of the Near East have been nationalistic and even chauvinistic. They need to teach a sound internationalism and social justice. The principles of economics and of national righteousness should be inculcated in students' minds at an early age in order to render them proof against the false ideas which are being propagated with the utmost vigor since the war. Every community must realize that its welfare is bound up with the welfare of the other communities in this complex social body and must see to it that the children realize this also. At the present time the children are taught in these national schools to sing songs which embody the spirit of hatred towards certain other nations. This is true both of Turkish schools and of Christian schools. Education is now a divisive influence and not

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a unifying influence. We need to recognize that such an educational regime tends to perpetuate the old spirit of war and hate with all its disastrous results. We sow the wind and we reap the whirlwind. Again I ask, Does it pay? Ought we not to see to it that our educational systems should breathe a new spirit of international concord and cooperation?

But the schools alone cannot change the spirit of the nations. We need a change of heart, a radical change of attitude towards our fellowmen, with whom we are forced to live because they are our neighbors. What can produce this change? It must be a spiritual, religious force. There is no other power that can subordinate self-interest to the interests of others, that can make principle stronger than passion. If we would be right with our fellowmen we must be right with God, we must put God in control of our lives.

It is for every one to search carefully his own religious conceptions to ascertain what power there is in his religious faith to change his spirit, so that he may deal rightly with his fellows as individuals or as nations. I know of no power that can effect such a transformation except the personal influence of Jesus Christ. He told His disciples,

"The Son of Man came not to be served but to serve and to give His life a ransom for many."

"As the Father hath sent Me even so send I you."

That is in the same spirit of service to others. Many individuals have caught that spirit and are exemplifying it in their lives, but nations have not yet caught it. When that spirit takes possession of any man, whatever his race or nationality, hatreds and animosities fade out of his heart, and he becomes a man who can work with his fellowmen for the good of all. It is such a change of spirit that the world needs today.

Constantinople.

C. F. GATES.

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WHAT MOSLEMS EXPECT

AN INTRODUCTORY STUDY OF MOSLEM DEMANDS*

THE PRESENT CRISIS

The war, which revealed the secret thoughts of so many hearts, at present is opening the eyes of the Western nations to that most real and fundamental feeling which the Moslem Community, "The Ummah," conceals under its veil, viz. the common griefs of its members, their collective aspirations, their self-consciousness.

The present crisis is rich in lessons for all the peoples of the West who still maintain towards their Moslem friends the well-considered ties of a sympathy which they have already manifested. Today it would mean little to acknowledge that no just or permanent peace is possible in the Orient by holding to the "Curzonian" formula, namely, that the League of Nations must not at any price keep alive, by embittering it, the spirit of the Turkish *status quo ante bellum,"* and must not bring about the organization of the intensive exploitation of trade in Moslem countries by a society of sleeping partners, duly based on mandates, an exploitation which would deny to those countries even all participation in the administration or in the profits of the enterprise. The question is too largely one of human interests. Moreover it is of the highest necessity to discover by weighing and comparing the terms of the written demands presented since 1916 by the various Moslem delegations, what the Moslems are determined to secure from us, at any price, in order to continue to live among us and at the same time remain Moslems, now that the independence of Turkey, the last material rampart separating them, has been broken down.

*(Translated from the French in *Revue du Monde Musulman*, Vol. XXXIX, with permission of the author and editor.

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I

THE EXPLANATIONS SUGGESTED

The public of the West, especially of France, is beginning to consider seriously the problems of Islam. They are presented to us daily under two familiar forms, which are directly accessible: "The Retaliation of the Nations of Asia upon those of Europe"; and "The Uncouth Bolshevism of the people of the Orient." Both cases are a new adaptation of Panislamism—re-edited with more or less appropriate documentary evidence. Before fully analyzing what the Moslems actually say and think, we must rapidly examine these commonplaces of Western public opinion, point out that they are *a priori* explanations produced purely and simply by our European brains, and that these projections of our Western state of mind only prevent us from looking clearly at the present evolution of Islam.

PANISLAMISM. This curious fiction is a romantic fancy, made popular in the West since the close of the eighteenth Century through the writings of several authors —chiefly Oriental Christians—from the Armenian Mouradgea d'Ohsson (1788), to the Greek Orthodox Savvas Pasha (1898). Having gravely compared the structure of the Moslem world to that of medieval Christianity, the *Ijmâ* of the Sunnite Ulemas to the Ecumenical Councils, and the Khalifat of the Sultan of Stamboul to the spiritual power of the Pope of Rome, they have, as Barthold and Nallino[1] admirably narrate, ended by introducing into the language of international diplomacy the idea of a "spiritual power" of the Ottoman Sultan (in his capacity as Khalif) an idea which, adroitly conceived[2] by the Count Saint-Priest on the occasion of the treaty of Kutchuk Kainardji (1774) was subsequently invoked in the formation of the treaties of 1909, 1912, etc., although such an idea is not only directly con-

[1]Barthold, ap. Mir Islama, 1912. Nallino "Notes sur le prétendu Califat Ottoman, 1916." The only mistake in this title is the confusion of Califat with spiritual power. (Cf. infra p. 13.) There really is a legitimate Khalifate which is not "pretended."

[2]To save the Sultan's influence in the Crimea.

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trary to the teachings of the Orthodox Moslem scholars, but also to the most obvious interests of the European powers which have helped it on at their own expense. This myth, adopted temporarily by the Turkish liberals in harmony with Abdul Hamid (constitution of 1876), did not bring to them the results they expected. They have abandoned it, while Sunnite Islam never accepted it.

The word "panislamism," formed like "pangermanism" and "panslavism," is a contradiction in terms. "Panislamism" does not exist any more than "pancatholicism" or "panbolshevism." There is an Islam, which is *a priori* international. Any properly instructed Moslem whatsoever, whether born in Java, Kazan or Fez, has the right—*ipso facto*—to exercise immediately certain canonical functions (*qadi, mufti, shahid, modarris, mohtasib*) with the Moslem community, no matter what city of any other country he happens to be passing through, should the community call on him for that purpose. Historically the breaking up of the Islamic world into separate states has multiplied obstacles, paralyzing the official exercise of this extra-territorial semi-civicism, from whence result certain so-called panislamic manifestations.[8] But the right thus invoked is no pretension; it is a result of the "Brotherhood Pact" which created Islam (the Day of Aqaba); it is the positive base of the Moslem Community as founded at Medina by Mohammed and maintained by Abu Bekr against the parochial claims of the Ansars (Day of the Saqifa).

This democratic notion of an equality in comradeship among all the Moslems, especially the *de jure* extra-territoriality of the educated Moslem, the lack of geographical limitation to the jurisdiction of the Ulemas, is primitive and fundamental. In no sense is it the result of the myth of a "Moslem Papacy," nor does it emanate from that imaginary "spiritual power" of which Abdul Hamid

[8]The Moslem political refugees arriving in Turkey were naturalized as Ottoman subjects *ipso facto*.

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alone may have fondly dreamed, in the hope of influencing Moslem self-consciousness beyond his frontiers.

The positive and fundamental basis of the present Moslem claims is as follows: From earliest times the Moslems have been accustomed to consult their scholars, the *ulemas,* beyond their frontiers, on disputed points of doctrine and discipline. They claim the right of continuing to confer together that they may pass upon the "rule of ordinary life of the community." No state of siege, no press censorship, no internment at Malta or elsewhere, will ever be able seriously to hinder the exercise of this right, of this liberty of thinking together so that they may live together, as long as there are loyal and thoughtful Moslems in the world.

Thus, without very much surprise, we saw the British Government, after having interned during the war the director of the Indian paper, *The Comrade,* Mr Mohamed Ali, authorize him officially this winter to come to Europe at the head of the Indian Khilafat Delegation to expound freely the program of the Indian Moslem demands. This program[4] compared carefully with the other demands prepared since 1916 by the chiefs of the Moslem communities shaken by the war—notably in Russia[5]—enables us to give below an inventory of the concrete elements of a Moslem policy which has real aims. We have noticed simultaneously three series of demands: those of race (national), of class (social) and of culture. The first two are secondary; the third alone is specifically Moslem. Let us first of all examine the first two.

THE MOSLEM XENOPHOBIA. In the race war which Germany wished to unchain in 1914, she counted for success particularly on the support of nationalist movements among the Moslem subjects of Russia, Great Britain and France—from Persia and India to Senegal. These peoples, who for the greater part remained loyal during the war, are now introduced to us as seething with nation-

[4]Cf. R.M.M. Vol. XXXIX, p. 22 ff.
[5]Congress of Oufa, 1918. Cf. the Egyptian, Syrian, Tunisian, Azerian and Persian programs.

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alistic movements of hatred to foreigners *because they are Moslems.*

It is true that the principle of nationality (alias: "liberty of the people"—self-determination) imported moreover from abroad into Islam by the Westerners themselves, is more and more utilized and commented upon in Moslem centers; that the Moslems of various countries having gradually come under the control of administrative machinery foreign to them suffer increasingly therefrom; and that they see the remedy of the situation in the free election of a Chamber of representatives exercising in their name an effective control on the local legislation, justice and administration, and preparing the annual budget. But there is nothing specifically Moslem in this. And at the same time we must repeat that the excessive use of the principle of nationality by the Moslems, would be particularly pernicious to Islam. History shows that once before, during the tenth century, this principle of *Shu'ubism* contributed to the downfall of the Khalifate of Bagdad. And, at the present moment, there is a striking example of it; for in becoming too exclusively nationalistic in their views, and uninterested in Mecca, Jerusalem, Damascus and Constantinople, the Moslem chiefs of nationalistic Egypt are being drawn into the compromise which Portugal signed in 1703 with Lord Methuen: that of having their political independence guaranteed by Great Britain, at the price of complete economic subjection, depriving them henceforward of all Moslem international solidarity.

From a doctrinal point of view Islam is not hostile to foreigners. The Koran prescribes a holy war to the death only against those who worship idols, and permits the conclusion of definite understandings with monotheistic people, especially with the Christians and Jews. The Moslem States have even constantly given over to these latter certain professions indispensable to city life, viz. banking and finance and medicine. The Koran simply

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warns the faithful not to mingle with these non-Moslem monotheists, and not to trust the Jews. The only shadow therefore of xenophobia to be found there would be an *antisemitism:* but this antisemitism is a precaution of a moral order and in no sense an economic demand (as in Christianity.) As a matter of fact Jews have always been kindly received in Moslem lands.

MOSLEM BOLSHEVISM. The intensive propaganda of social war which the Russian Bolshevists have engaged in since 1917 has worked directly against the European Colonizing Powers, by appealing to the Moslem inhabitants of their colonies. Great Britain more than any other colonizing people[6] of the West recognizes this danger, for she, more than any other, plays the part of "capitalist" as regards the "proletariat" of the lands beyond the seas, which she utilizes as much for securing at reduced prices the raw materials she consumes as for selling at a sure profit the manufactured goods she wishes to export. India and Egypt are two examples of this, and their Moslem leaders are increasingly conscious of the fact.

It was therefore natural that little by little a political understanding should be reached in all the countries of European colonization between the socialist party (3rd International) of the metropolis and the local Moslem press. The same urgent necessity summons them: the duty of emancipating as soon as possible the proletariat of agricultural and mining laborers—chiefly composed of Moslems—from the distressing conditions into which the mechanical operation of Western economic enterprises keeps them.

They guarantee them gradual improvements—the right to strike, the reduction of working hours, the increase of wages and pensions. But in all this there is nothing specifically Moslem. The very principle of the "class war," and the whole Marxian proposition are contrary to the Moslem social structure. Ten centuries ago

[6]Germany, which through its heedless covetousness has been deprived of all colonial responsibilities, could inaugurate a friendly Moslem policy with much greater facility than the Allies.

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the great communistic movement of the *Qarmatians,* who destroyed the Ka'bah, almost succeeded in disintegrating the Moslem community. And, as then happened, it may once more let loose those terrible struggles between peasants and townspeople, between bedouins and the artizans, in which Ibn Khaldun recognized, with great insight, the normal cause of the downfall of the principal Moslem States.

II

THE SHA'A'IR AL ISLAM: SOCIAL DEFENSE OF MOSLEM CIVILIZATION

Let us pass to the inner source of the demands of the various Moslem populations at the present time. In France where the racial nationalism has not taken on the aggressive character assumed in Germany—where Bolshevism does not excite the same hopes as in Russia, nor the same fears as in England—the Moslems expect (and justly we believe) to be given a better opportunity than anywhere else for self-expression, for making the world understand the guiding principles of their demands, and for expounding those arguments which the masses of the faithful in Islam hold to. What they desire above all is to be allowed the free exercise of their rules of ordinary life, as it is expressed in public and in private, the *sha'a'ir al Islam* or badge of Islam.

If they demand that we respect their alphabet, their languages, their schools, their press, and their academies, it is not so much because of their nationalism or xenophobia, as because of the way they have been brought up; because their fathers wish to transmit to their children this rule of ordinary life as a *viaticum* of immortality.

If they fight for the emancipation of the colonial proletariat, the agricultural and mining laborers—even though these latter do not form part of the movement—it is not because of socialism or communism, but because these laborers and these miners have in common with the other Moslems a compact of traditional religious brother-

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hood, the canonical prescriptions of which they observe, often with greater fervor than the bourgeois themselves.

Let us then see from their point of view[7] in what consists this badge of Islam, which they demand should at all costs be kept intact and respected throughout the modern world.

(a) EQUALITY AS CITIZENS. By this they mean that the Moslem, without forsaking his personal and family rights (polygamy, inheritance, contracts) be treated by all states as a citizen on a footing of equality with non-Moslems, in order that he also may gradually attain to the same civil equality which the Jews have finally succeeded in obtaining throughout the whole world. The political demands referred to above (revision of taxation, control of loans, encouragement of local industries) are one by one to be considered from this angle of social justice. Thus in Russia, the Moslem minority, admitted into citizenship without raising the question as to personal rights, is quietly becoming monogamous—an evolution which will not be helped by the dilemma which resulted from last year's experience in Algeria. The union should take place in the habits of the people before it is hallowed by the laws. If we start with this equality of treatment, first administrative, and later legal, the difficulties will disappear, the most troublesome of which is still the canonical prohibition of mixed marriages.

(b) RELIGIOUS AUTONOMY. The whole Moslem population of each country—known as the Moslem Community—should be recognized as a legal society, having the right to administer its own canonical affairs and to elect a corporate Council authorized to control, with the protection of the State and without improper intervention, all religious affairs, such as:

The Moslem schools (*maktab, madrasah*); deciding

[7]The details which follow are taken from the principal official memoranda presented since 1916 by the qualified Moslem delegations from Asia and Africa, and especially from the resolutions of the Turco-Tatarian Congress of Oufa, 1918.

[8]The wife may remain non-Moslem, but the husband and all the children must become Moslems. This rule is not expressly Koranic; and there might possibly be some mitigation.

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their own pedagogical methods, reforms in language and writing, preparation of text-books, schedule of courses (primary, secondary, and higher); the establishment of new schools, libraries, and museums; and the publication of newspapers for the instruction of the community.

Koranic courts for all questions of personal rights, such as the examination of the qualifications of candidates for the positions of *qadi* and *mufti,* their promotion, and the organization by this Council of a Moslem Office for legal and advisory assistance, attached to the State Court of Appeal; Koranic-control of intemperance, usury and prostitution.

The control of public worship and religious foundations: the proper administration of property given for the maintenance of educational and benevolent institutions (*Habus, Awkaf*); the introduction of new assessments and the compulsory collection of the same for the above purposes;[9] the celebration of feasts, and the observance of fasting; repairs to mosques, maintenance of cemeteries (and their inviolability); the establishment of benevolent societies and hospitals, and the recognition of the nomadic tribe as a responsible individual (against arbitrary expropriation).

(c) Participation in the government, with proportional aid therefrom. For example: if the absolute majority of a given district is Moslem, there should be a Moslem as the chief local administrator; if not, at least one official specially entrusted with Moslem affairs. And furthermore there should be a Moslem delegate, elected by the community, to defend its interests with the administration. In the general or local budget of Public Instruction, there should be a proportional amount assigned to the Moslem schools; the Moslem students should be given assurance that they will find in the other schools instruction in their own language and religion. Legal proceedings should be held in the language spoken by

[9] Islam does not admit of a complete separation of State and religious institutions; it requires the secular power.

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Moslems or translated into it, if one of the parties (in the civil court) or the accused (in criminal cases) should be a Moslem; the judges should know how to speak and write this language if fifty per cent. of the population be Moslem.

III

COMPLETE INDEPENDENCE OF THE KHALIFATE

Up to this point the demands do not differ, to any great extent, from those of corporate and religious bodies with which modern states have to deal, and which they have a vital interest in utilizing as a protection against the disintegrating propaganda of the anarchists. We now come to the last and most specifically Moslem demand: The complete independence of the Khalifate.

The Moslems are doubtless willing (and they have proved it) to be loyal subjects, and faithful citizens of foreign states; but, in order to have the assurance of the Divine mercy and to persevere patiently in the united observance of their faith, they need to know, to proclaim and to have it recognized that somewhere on this earth there is a Moslem chief whose authority comes from God alone,[10] who maintains the prescribed rules intact and punishes illegal acts in accordance with the text of the Koran.[11] It is not at all necessary that they become his subjects; but they must pray for him in order that this permanent proof of the truth of their faith shall exist[12] on the earth visible to all: *a defender of the law.*[13]

Such is the deep meaning of the Khalifate for Islam past and present. As Adam was ordained Khalif of God on earth, as the first four Khalifs succeeded Mohammed, so there must always be in this world a *living proof* of Islam, an executive power that governs in accordance with the Koran, and that receives inspiration from the Councils of the Ulemas. It is not absolutely necessary to be

10There is no distinction between the spiritual and the temporal.
11And with the example of Mohammed as the Koran states it.
12The "Hidden Imam" of the Shi'ites and the *Qutb* of the mystics are exaggerations and misrepresentations of this requirement.
13Defender, not aggressive conqueror. His character is essentially defensive, as for example the guardian of deposit.

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placed under his direct orders; to obey him is not a compulsory duty such as the obedience required by the Koran for the five *fara'id*. Even for his own direct subjects the Khalif of the Sunnites is only an administrator who may be recalled, a guardian commissioned by the Community; he has neither legislative initiative (which belongs to the Koran alone), nor judicial authority (which belongs to the Ulemas.) He has merely a temporal executive power; he leads the public prayers (*Imam-as-salat*), and by legal sanctions, reminds the public of the respect due to the law. And this is sufficient in order that, in return, all sincere Moslems should pray for him publicly in the mosques.

Thus, very naturally, since all the other independent Moslem States have disappeared, the affection of the faithful in the Orient is concentrated on the one remaining sovereign who is still capable of filling the role of Khalif, the last "defender of the Law." And imperceptibly without the aid of any Turkish propaganda, and despite police persecutions, the name of the Sultan of Stamboul has been introduced in the Friday *Khutba* in the mosques; in Russia since the eighteenth century, in Turkestan for one hundred years, and in India for fifty years. This, moreover, expresses no immediate desire for political submission to the Ottoman Government.

Attempts have been made to discover in this demand for the complete independence of the Khalifate an evolution of Islam towards the Christian theory of "spiritual power,"[14] an imitation of the Papacy. Nothing of the kind. And the delegates from India replied admirably to Mr. Lloyd George on the 19th of last March that the Khalif is not a "Pope at the Vatican," still less a "Pope at Avignon"; that he cannot be vaticanized and that nothing can be served by drawing analogies from other religions to tear asunder and devitalize Islam by means of distinctions between the "temporal and spiritual," or "Church and

[14] See above, page 2, 3.

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State."[15] Islam needs to know that there is somewhere on earth a Moslem sovereign, absolutely free, whose power of being "rightly guided" depends on God alone.[16] This is all. The name to be given him *"Khalif, imam, amir al-mu'minin,* or *mahdi,"* is of secondary importance.

Who can this sovereign be, and where should he reside? At the moment when the Moslem policy of the Allies, directed by Lord Kitchener, was striking at Turkey (1915), England believed that it was possible to find eventually a Khalif in the Sherif Hussein, at Mecca. He was an Arab, a descendant of the prophet, and the guardian of the holy cities: he became temporarily, while awaiting something better, the King of the Hejaz.

After four years of experience it does not appear that his popularity with the Moslems has greatly increased. Not that he has lacked personal qualities; he scrupulously defended Islam in the Hejaz against indiscreet encroachments and demands for concessions during these years of military cooperation with the Allies, where he had neither the initiative of operations, not the choice of means. He has understood thoroughly, on the other hand, that his principal chance, besides the scrupulous guardianship of strict orthodoxy, lay in the traditional attachment of the Arabs of Mesopotamia to the descendants of the Prophet. But at this point he ran against the lack of intelligence and the hostility of the Anglo-Indian Government; and now when the more comprehensive point of view of Lord Allenby seems to be discussed in London for Mesopotamia (Sherif Abdallah) it is perhaps too late.

Deprived of an adequate base of operations, and surrounded by competitors in Arabia, the king of the Hejaz, has had to renounce formally all pretention to the Khalifate,[17] and if the other Moslem countries persist in

[15] See the official account—Indian Khilafat Delegation Publications III, p. 7; IV, p. 9; II, p. 5; I, p. 6.

[16] It is therefore impossible to make him renounce in advance the prayers which the Moslems would offer in his name, beyond his frontiers, although art. 139 of the San Remo scheme seems to propose this very thing.

[17] In 1917-1918 he wished to take the title not of *amir al mu'minin,* but the more explicit one *Imam al Haramain*—leader of prayer in the two holy cities, as he stated in a solemn proclamation in which uniting with the moderate Shi'ism of the Zaidites (his old adversaries of Yemen) he had to announce the definite downfall of the Khalifate.

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refusing to recognize him so long as he does not put himself once more under the suzerainty of the Ottoman Khalif, he is menaced with having either to submit or to abdicate. Great Britain, by compelling him in January, 1919, to surrender his Indian guest, Maulana Mahmoud Hassan Sahib, of Deoband (the representative at Medina of the association of the "Servants" of the Ka'bah', and a respected Ulema) in order to intern him in Malta, has greatly discredited the king of the Hejaz in the eyes of the Indian Moslems.

It has also been repeated a little too often, since 1916, that the Arabian king would serve as a counterpoise to the Ottoman Sultan. Such is at least Lord Curzon's policy of balance which certain Italo-British writers advise the League of Nations to adopt in regard to Islam. Nallino, on this point, gave a glimpse of what Insabatto has developed,[18] i. e. the theory that it is to the "interest" of the Western Powers to support a single Arabian Khalifate—Qoreishite and Meccan—whose chief, held at their discretion in the Hejaz, would be conveniently utilized by them as an extra-territorial arbiter. He would, when requested, regulate in Mecca the administrative litigations which might arise between them and the Moslems of their colonies, since, as Insabatto remarks, with a Machiavellian touch, the temporal executive power of the Khalif would suffice, in accordance with the Moslem law, to start the whole movement of administrative reforms, whereas in the West these reforms are only obtained at the price of a revolution.

All this makes clear the intensity of the reproaches which the great majority of the non-Arabic Moslems have directed against the king.[19] They blame him for having been the cat's paw for the enemies of Islam, for having smitten it to the very heart at Mecca by his revolt of May 30th, 1916, in order that they might strike it on the head

[18] Cf. R.M.M. XXXVIII p. 262.

[19] Very unjustly, for he saw plainly that in face of the heresies of Union and Progress he had to guard Moslem Orthodoxy scrupulously, and be much more conservative than the Ottoman Sultan.

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by occupying Stamboul (March 16, 1920); for having mobilized against it (Islam) the nationalist spirit of the Arabs—while the Turks suffered passively for it. Indians, Malays, and Persians agree on this point, as do also—among the Arab-Moslems—the Egyptians and Tunisians. Finally the Moslems of Russia speak of boycotting for a period of ten years the pilgrimage to the Hejaz, as long as the king reigns there.

In revenge, this same Moslem majority is determined to continue to consider the Ottoman Sultan as the only legitimate Khalif and to keep his name in the Friday *Khotba.*[20] They consider that, thanks to him, the Turkish peasant has been more profoundly Islamized in his daily life than the Arab nomads. But they admit that, if necessary, the deposition and replacement of the Turkish Khalif might be considered, if the nationalist intolerance of his pan-Turanian advisors should continue to provoke the Arabs to schism, and if the moral corruption of his statesmen should bring to a head the foreign intervention in the material and intellectual inheritance of the Moslem East.

Under these circumstances it seems that the less European States interfere in this quarrel among the Moslems, the better it will be for the whole world. The key of the question of the balance of power is found in Mesopotamia. If the *Khutba* is recited in Bagdad as it is already recited in Damascus on behalf of *amir al-mu'minin* Hussein—the Ottoman Khalif will still be threatened with deposition, and the loyalty of Islam be divided for a time between two camps, as has happened before.[21]

The social reorganization of Islam as an international community moreover is only just beginning. The great movement for Moslem unity inaugurated forty years ago by Seyid Jamal ad-Din al Afghânî,[22] is going on and

20It is well known that whereas the name of the Sherif Hussein was recited in the Khutba on the Syrian coast at the close of 1918, now in February, 1920, the name of the Ottoman sultan is once more recited.

21Notably from 657 to 660 (Ali and Mo'awiyah); the acts of the two contemporary titularies are considered equally valid (Hanbalites, Karamites.) This solution is the rule among the Zeidites.

22Cf. R.M.M. XII 561 ff. XXII 181 ff.

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extending, thanks to the writers known as Salafiyah. From all parts a sustained effort can be traced, directed not only towards the fusion of the four Sunnite legal schools, but also towards a reconciliation between the Sunnites, Shi'ites, Wahhabites, Khârijites, and even the Ismaelians and the Sikhs, to be accomplished through a simplification of the law and a return to the Koran. But in dogma and in teaching this agreement will come slowly; it will probably only be realized after a conference between the different national congresses of the 'Ulemas such as function in India and Russia; or perhaps through an international Moslem congress such as the late Gasprinsky Bey proposed.[22] And it is this congress in the last resort, which would settle the dispute regarding the Khalifate which is now pending between the Arabs and Turks. Thus Islam would return to its original consultative principles, to the elective Shurâ, abandoned in 680 by Mo'awiyah.

IV

THE DAR-AL-ISLAM.

The question of the "place of residence" of the Khalif brings us face to face with the last concrete case to be considered here, viz., that of specifically Moslem territory (opposed to the "Dar-al-harb," or pagan country, where the Mohammedan cannot live in peace, and should not enter save to fight idolatry). It comprises four distinct categories: forbidden, reserved, canonical, and unredeemed territory.

(a) The *forbidden territory*: land on which no non-Moslem is allowed openly to set his foot, under the penalty of death. This comprises the Holy Places and their sacred surroundings, *Haram*. There are four such principal places: Mecca, Medina, Jerusalem and Hebron, to which the Sunnite Indians add, on the demand of the Shi'ites, the "sacred tombs" of Nedjef, Kerbela, Kazmain, Samara and Bagdad. These forbidden areas are

[22] Cf. R.M.M. III 498, 545, IV 100, 151, V 173, XVIII 216. It appears very improbable that this congress could ever coincide at Mecca with the canonical pilgrimage, as the partisans of the Qoreishite Khalifate wish.

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of various dimensions. They may be only a rock enclosed by a railing (as the sakhra at Jerusalem), or an open space surrounded with chains (Hebron, Kerbela, Kazmain), or a group of mosques. The Haram of Mecca and of Medina, however, have been gradually enlarged by the growth of intolerance[24] to include not only the adjacent zone within which the pilgrims must put on the "*ihram,*" but almost the whole of the Arabian peninsula (except the interior of the Yemen, where Jews are still tolerated). The bickerings about Europeans and the consuls, penned up in Jiddah,[25] are well known; and even during the war England had in 1917 to give up a landing of troops at Yanbo, as originally planned, and the non-Moslem allied officers (English and French) were only permitted to travel in the interior of the country one by one and for a short time, beyond the limits of Jiddah, Yanbo, Wejh and Akaba.

(b) The *reserved territory*: that is, the "territory over which it is an article of the Moslem faith that no political control by any foreign power can be tolerated." The great majority of Moslems place in this category, first of all, *Constantinople,* the predestined capital of the Khalifate—a conquest promised to a Moslem chief as a blessing and a guarantee of orthodoxy by very ancient prophetic traditions.[26] The few who favor the Arabian Khalifate (with its seat in Mecca) require as a minimum the "neutralization" of Constantinople.

In the second place the Moslems consider as reserved territory certain countries where Islam has ruled continously as a sovereign power. Those who uphold the Indian school, in accordance with the authorized opinion of Dr. M. A. Ansari, issued in Delhi, 1918, limit geographically this term to the "Jazirat al Arab," i.e. Arabia, Palestine, Syria, and Mesopotamia. Certain pro-Hejaz Egyptians, like M. S. Arafâtî, basing their statements on the history of the Mohammedan conquest,

24Cf. R.M.M. XXXVIII p. 84. The rule is not due to any injunction of the Prophet.
25Such as the affair of the "Tomb of Eve."
26Notably in the Sahih of Muslim in the ninth century of our era.

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give the name of Dar-al-Islam to the whole of the countries conquered "under the first four Khalifs," thus adding to those mentioned above, Persia, Egypt, possibly Afghanistan and Cyrenaica.

It will be noticed that the Powers seem to accept the principle of the first statement. The establishment, however, of a Jewish home in Palestine will be difficult to reconcile with the second. The Hejaz alone appears up to this point to have been treated as "Reserved Territory" (Treaty of San Remo).

(c) *The canonical territory*: that is, the territory where the Moslem is obliged openly to observe his religion without dissimulation. The present usage considers as canonically Moslem countries, every region where the Moslem population, even though in the minority, is compact enough to have arranged for the public observance of their rules of ordinary life, and sufficiently active to have had the authorities, when non-Moslem, enact that the observance of the five canonical and compulsory duties of a Moslem be officially respected. Thus in all epochs there have been countries which were not politically Moslem, but which were recognized centers of Moslem social life; such as Gujerat from the eighth to the thirteenth century, Constantinople during the last years of the Greek Empire, the Crimea since 1774, Abyssinia and Yunnan since 1873, Kansu since 1879, Dobroudja and Thessaly since 1878, Uganda and Bosnia since 1909, and, according to certain *fatwas* obtained by Hunter and Léon Roches, British India and French Algiers since their occupation.

(d) The *unredeemed territory*. This last claim, however impractical it may appear, must also have a place here. To the eyes of the sincere believer, all lands previously occupied by Islam where there are still centers of public worship, erected for canonical prayer, remain "Moslem Lands" (cemeteries, etc.) Such are Budapest, Monastir and Silistria for the old Moslems of Stamboul;

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such was Kazan from the sixteenth to the eighteenth century, as long as persecution prevented the renovation of the mosques and the public calling of the *âdhân*. This feeling for the unredeemed land is a fact. It not only inspires the poets with persistent sorrow for the loss of Andalusia, the Balearic Isles, Sicily and Crete, but also the categoric reply of *non possumus* given by all Islam to the suggestion of an eventual restitution (even archaeological) of ancient churches or synagogues subsequently changed into mosques: the tombs of Hosea and Ezekiel in Iraq, the mosque of Abu 'l-Hajjaj at Luxor, of Nabi Daniel at Alexandria, ancient churches in Tunis, Saint Sophia at Constantinople, the Temple (Sakhra) and the Cenacle—(Nabi Daud) in Jerusalem, have all during these last few years in various degrees been the occasion of an important exchange of views.

We believe that these are the lines on which the Moslems intend to act in social matters at the present moment. It would indeed be possible to bring to a successful issue certain discussions now agitating on the surface a part of the Moslem world, by simply taking advantage of race or clan hostilities (a pro-Arab or pro-Turkish policy), or of class animosity (a *makhzen* or *siba* policy). But such an attempt to gain a momentary political equilibrium is artificial and self-destructive. The time has come, especially in France, to make further progress. A really effective Moslem policy must face the question here and now how the peculiar phases of Moslem social life can adapt themselves in the near future to the modern world, since they refuse to pass out of existence; and must consider up to what point the protection of our Western social order will permit of cooperation with the Moslems in the defence of their own culture, of their rule of ordinary life, and of that which has been handed down to them as believers. France, who was the first to give the right of citizenship to the Jews, owes it to herself to take, when the moment comes, the same initiative for Islam.

Paris, June, 1920. LOUIS MASSIGNON.

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OUR METHOD OF JUDGING ISLAM

Religion has, and must necessarily have, relation to the total conditions of life—the stage of culture and civilization reached. Accordingly, even if the saying that each people had the religion best suited for it had ever been true, it can be true no longer; for the changes in those conditions for all the peoples, with few exceptions, are so many and rapid, that only a religion which had quite an exceptional capacity for adaptation could hold its own. As, owing to geographical exploration, mechanical invention, scientific discovery—with their consequences in the industry, commerce and intercourse of the nations, the conditions are more and more tending to become the same, it is evident that the religion which would fulfil the requirement of being entirely satisfactory, must needs be a religion which can adapt itself to the culture and civilization which are spreading throughout the world, and which if not yet dominant, are affecting even the nations which are coming into any contact with European peoples. As isolation of life is becoming less and less possible, so different religions for different peoples are proving less and less practicable. One culture and one civilization for the world will also demand one religion; and the satisfactoriness or otherwise of any claimant for that position must be determined by its adaptability to the most exacting demands which the total conditions of life may make. Even if a savage found full satisfaction in Animism, or a semi-civilized man in Islam, that does not prove that either Animism or Islam could meet the needs of civilized man. Mankind is moving as a whole towards a stage in its development which will antiquate religions which hitherto have had a relative right to existence as practicable in a transitory phase of human thought and life. We need not make abstract comparisons of religions as

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they are represented in their sacred scriptures to discover defects or excellencies. What we have to ask is this question: As the world is now developing, is there a religion which will not be left behind, but can keep step with its progress?

It is in this way that the problem of Christianity in relation to Islam must be approached. There are two considerations which make this problem of special significance. First of all, Islam is in many parts of the world the most formidable *rival* which Christianity has to meet among the barbarous and semi-civilized peoples; and it is a rival, and not a *herald,* for the assumption that Islam could prepare the way for Christianity has no justification. Secondly, of all the great world-religions, Islam alone has from the beginning been a *supplanter* of Christianity. Mohammed was in contact with Jews and Christians, and he established his religion to supplant Judaism and Christianity, and in many lands Islam has succeeded as a supplanter. It is true that his knowledge of both was imperfect, and that he came in contact with corrupt forms of both. Had he known the Christ of the New Testament, would he have claimed to be the prophet of Allah with absolute authority? Be that as it may, this serious consideration confronts us, that Islam has proved a rival which can command success. The contest between the Cross and the Crescent is thus a critical and crucial contest; and it has an interest and importance that no other contact of Christianity with another religion can command. In what way can we judge Islam so as to determine what the issue of the conflict should be?

As man is rational, æsthetic and moral as well as religious, a religion must show *intellectual adequacy, aesthetic attractiveness, moral efficacy* as well as *religious satisfaction* for the man who has reached the highest stage of human development hitherto attained, if it is to prove its claim to become the world-religion. How does Islam meet these tests?

It has this in common with Christianity as at least an

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initial qualification, that it is *monotheistic* and opposed to *idolatry*. Pluralism may be regarded as a philosophical freak; for if the modern mind is to have any belief in the divine, it can believe only in one God in all, through all, and over all; polytheism cannot survive with modern science and philosophy. Whatever may be said in favor of the sacramental principle—the material as the symbol or channel of the spiritual—idolatry is no longer tolerable as a mode of worship. Hence, if Christianity is not to forfeit its claim in comparison with Islam, it must be on its guard to maintain a strict monotheism, and to abstain from all idolatry. The unity of the Godhead must be rigidly asserted, and the belief in God as Father, Son and Holy Spirit must not be allowed to sink to a tritheism—as in popular thought and speech it often does. As the word *"person"* has now misleading associations, and has lost the meaning it had when used by the framers of the creeds, the missionary must exercise great care both in his own thought and his teaching in the use of that terminology. This is not the occasion for an exposition of the Christian doctrine of the Trinity; but it can, I believe, be so given as to preserve monotheism, and (what is very important for the missionary) to correct the defects of Islamic monotheism. For Islam, God is a solitary being, and has not in Himself the promise and potency of relationship, love, society; and as man's personality is social, and cannot be conceived in isolation, the God of Islam cannot be conceived as fully personal. For Islam, the relation of God to the world is external and arbitrary, for He is by the necessity of His nature transcendent, and cannot be thought of as immanent. (Pantheism and mysticism are repugnant to orthodox Islam.) Hence, man is placed in relation to God as creature, subject, or even slave, and not as son; and the Incarnation has been misrepresented as ascribing a carnal relation to God. The doctrine of the Trinity harmonizes divine transcendence and divine immanence, and so meets a demand both of modern thought and of the religious

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consciousness. The character of God suffers in consequence of the conception of the divine nature and relations. Whatever of moral and spiritual content Christian thought can put into the name *Father,* is necessarily absent from Islam. God is absolute and tyrannical will, and even His mercy has no moral content. There is a superseded type of Christian theology to which Islamic theology has some resemblance; but what the missionary must preach is the God and Father of our Lord and Saviour Jesus Christ. It must be recognized that the two distinctive Christian doctrines—the Trinity and the Incarnation—present the greatest difficulty to the mind of Moslems, and that both can be so presented in a crude form as to justify their opposition. Nevertheless, Christian theology can so expound both doctrines as to correct the defects of Islamic, and to exhibit the excellencies of Christian monotheism. Here must the issue in theology be met, if Christianity is to win Islam.

A detailed comparison of other doctrines is not necessary, as this article does not aim at being exhaustive, only suggestive, and must be limited to the points of primary significance. The comparison of the two religions as regards their æsthetic attractiveness must also for this reason be passed over; and we must turn to the question of *moral efficacy*. A comparison of moral codes, and even of moral practices, would not go to the root of the matter. The true test is this—what is the judgment of sin, and what is the standard of holiness? As has been just indicated, the conception of the character of Allah is defective; and it needs no proof to those who know the facts that the character of Allah's prophet, Mohammed himself, does not afford so excellent an example as would compensate for that defect. Christ enjoins on His disciples to be perfect, as the Father in heaven is perfect; and the divine perfection which He reveals in the Father is holy love, a perfection as communicative as it is complete. He himself realizes under human conditions and within human limitations as the perfect Son, the perfec-

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tion of the Father. Be it observed that here the moral demand and the religious relation form an absolute harmony. As culture and civilization advance, the progress of human morality has been, it will be fully conceded, towards the Christian ideal of holy love, and not towards the restricted code of laws which Islam prescribes. The standard of holiness will determine the judgment of sin. Hence, the religion in which the holy love of God is revealed is also the religion which requires and provides for mankind an atonement for sin. Such belief in atonement as there is in the heretical Shi'ite form of Islam indicates a human need which the orthodox Mohammedan theology does not meet; but it does not come into comparison as regards moral significance with the Christian doctrine of the Cross. An exposition of the Christian doctrine cannot here be expected of me, and probably such exposition as I might offer might not command the assent of all readers. But enough common ground there is for all Christian believers to warrant the Christian missionary in affirming that God as revealed in Christ takes sin so seriously that only by the sacrifice of His Son could He save man from sin, and that Christian believers take sin so seriously that in accepting Christ's sacrifice they die unto sin that they may live unto God. It need hardly be urged with what care the doctrine of the atonement must be expounded in order that none of its moral efficacy may be lost. If Paul himself feared that his exposition of grace might lead to the misunderstanding, "Shall we continue in sin that grace may abound?" (Romans vi. 1) how much care must we ever exercise so as not to make the Christ of none effect. Islam does not stimulate a human conscience which demands an atonement for sin, and so does not provide the atonement which alone meets the demand.

While it is here that the moral test must be applied, yet we may now turn, and ask, What do the moral code and practice of Islam prove in respect of moral efficacy? There are three questions we may ask: What sins has this

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religion moral insight enough to condemn, and moral power enough to prevent? What sins does it condemn without preventing? What sins does it not condemn nor prevent, but even approve? A merit which is sometimes claimed for Islam in comparison with Christianity is that it forbids the use of intoxicating liquors. We need not grudge it what praise it deserves on this account. But we must press the question, Does it always prevent the use of what it condemns? The answer that candid Mohammedans have given is that it does not. We may further ask, Is a negative prohibition morally most efficacious? Even if it does prevent one evil, does it promote moral progress? Christians must be ashamed of the drunkenness which disgraces countries nominally Christian. They must lament that even many who make a Christian profession are lax in their practice in this respect. But on the other hand it may be maintained that no man who is really filled with the spirit will be drunken with wine, and that the Christian motives for total abstinence which are urged in the most advanced Christian circles, namely, complete self-control and scrupulous regard for others, have a higher moral value than a negative prohibition alone can have.

Where Islam dominates a society, there three moral evils prevail, polygamy, slavery and religious persecution; and of these three evils we may say that this religion does not condemn them, and does not merely tolerate them, but even approves them. In fairness to Islam we may consider all that can be said in defense. Polygamy and slavery at a certain social development had a relative justification. It was better that several women should as wives be under the protection of one man than be exposed to lustful violence, because not so protected. It was better that an enemy should be enslaved than slaughtered. But the social conditions were savage in which both institutions arose, and with the passage of those conditions, both became a moral offence. While Islam did not invent either institution, it has perpetuated both; the

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regulation of both in the Koran has given them an enduring place in Mohammedan society. Not only so, but in the Moslem conception of man's relation to God, and the consequent relation of men to one another, there is no principle such as there is in Christianity, which must lead inevitably to their abolition. This is the truth and grace of the Lord Jesus Christ, that He did not by regulation of social institutions secure for them a permanent validity in His religious community, but by laying down principles of a permanent and universal authority He provided for a progressive morality in a developing society. Christendom is not free from the reproach of religious persecution, but both by precept and practice Mohammed gave to the *Jihad,* or religious war, an approval and commendation that the Christian Scriptures do not give. These must suffice as samples of the moral defects of Islam. The condition of Moslem lands to-day is the judgment of history on its inferiority to Christianity when and where practice conforms to profession.

Turning now to the religious satisfaction which Islam in comparison with Christianity may afford, we must remind ourselves that in addition to offering a world-view in its theology, and a guide to life in its ethics, there are especially two needs of the soul of man which a religion should meet, and these are suggested in Hebrews xi. 1 as the functions of faith: "faith is the substance of things hoped for, the evidence of things not seen"—a statement which we may paraphrase thus: faith makes the future as certain as the present, and the invisible as real as the visible. A religion, to satisfy fully, must make God real and immortality certain, but the *value* of that satisfaction will depend on the *quality* of the fellowship with God given, and of the hope for the hereafter offered, and also on the relation of thought between the fellowship and the hope. The fellowship which man has with God, as Islam conceives Him, is and cannot be anything else than submission; man must accept whatever God appoints. Such submission need not be slavish or ignoble: its motive

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need not be fear alone, or its result mere passivity. Calvinism also demanded such submission, and it made strong and worthy men; but Calvinism could put a content into its conception of God that Islam cannot. Nevertheless while submission to God is an essential element of religion, and much piety to-day is ineffective because it lacks this element, it is not the whole of religion. What Christianity offers is an intimate, personal communion of the believer with God in Christ, which as it exercises so it also satisfies the whole personality. It is God, the ultimate cause, the final purpose, the infinite and eternal reality, to whom man is related; and as God is revealed as holy love, it is God as complete and communicative perfection whom man has as his highest good, giving meaning and worth to all other goods which are His gift. It is also God *in Christ,* and so God as man, God invested with all the truth and grace, the kindness, tenderness, helpfulness, forbearance and forgiveness present in the historical reality of Jesus Christ. How close and full can be the fellowship with God in Christ, and how satisfying!

However highly the Moslem may value Mohammed as prophet, or even as intercessor, there can be no counterpart in Islam to this distinctive Christian experience, of which Paul may be taken as a typical instance. Not in all who confess Christ as Saviour and Lord does this experience in all its fullness become actual; but, possible it is for all in some measure, allowing for all natural differences which do condition even the spiritual life. All that a perfect human friendship could offer is taken up into the perfect divine communion. Neither apart from the other might, but both together do give this perfect satisfaction which religion seeks. And this religious satisfaction is also morally satisfying, for in it alone is found the moral motive, the moral power, and the moral end, which alone suffice for the fullest and freest development of the finest and strongest moral personality. God's companions progress towards perfection in their

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communion with Him who is the eternal reality of all perfection.

Because this life with God is also life in the eternal reality, it is already *eternal life;* it has the promise and the potency of immortality, for it has that quality which deserves and assures continuance. The belief in a future life may have no moral and religious value, if the life, the continuance of which is expected, has not moral and religious value. While the Moslem's expectation of Paradise may sustain and even inspire him in the *Jihad,* and the dread of torments might restrain him from evil doing, it cannot be said that what the Koran has to say about the future life has its roots in religious experience, or its fruits in moral character, that it has a quality which will cleanse and hallow this present life. The hope rests on the Prophet's words alone, and has not its inward confirmation in the Moslem's heart, as has the Christian's who lives in fellowship with the Son of God, who died, rose again and liveth for evermore, who as the first-fruits of them that sleep is already a foretaste of the coming glory. Even if sometimes popular Christian hymns have used the figurative language of Scripture to give a sensuous conception of the future life, yet they do not make an appeal to sensuality as do Koranic descriptions of the joys of Moslem warriors in Paradise, which the majority of Mohammedans will take literally and not figuratively, and which Mohammed, being what he was, probably meant to be taken literally, for as he yielded to his own passions, so he was not above using the passions of man for his own purposes. When we penetrate beneath the figurative language of our Scriptures, we find that the future life has a moral and religious quality, worthy as a gift of holy love. To be with Christ, to see Christ as He is, to become like Him—even if we recognize the inadequacy of all human language in regard to what God has prepared for those who love Him—these are aspirations which will purify and prepare the human personality for perfection.

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I have offered these illustrations—and they seem to me to include all that is primary and essential in the presentation of the Gospel—as to the judgment of Islam in comparison with Christianity in order to suggest subjects and methods of thought to my brethren whose privilege it is to labor and wait for the triumph of the Cross over the Crescent. I do not presume to instruct them how to speak to Moslems, for they have, as I have not, practical experience of what to give and what to withhold so that they may get the points of contact and the lines of least resistance for their hearers. As one who sets all his constructive efforts in theology on the content of the comparative study of religions, it is my hope that I may have made a contribution, however small, to that co-operation between Christian theologians at home and Christian missionaries abroad, which is urgently demanded by the interests of the Kingdom of God in the world.

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TURKISTAN--A NEGLECTED MISSION FIELD

As in the sphere of daily life, so also in the higher sphere of missionary calling and choice, there seems to be an unexplained "something" which makes for love or for indifference: some mission fields attract and inspire to heroic deeds, others are "passed by"—and this seems to be the case with Turkistan.

I have often wondered—and lately felt the burden of it on my heart—that Turkistan should seem so undesirable and remain uncoveted by friends of missionary enterprise. Who of my readers has ever seen the vision and heard the call of that field? And yet no one will deny, that it was included in the sweeping Kingly command to "go into all the world." It is with the purpose of bringing Turkistan before the readers of "The Moslem World" that these lines have been written, and with the prayer that when the patient reader shall have emerged from the geography, history, ethnography, and the description of the religious and social life of Turkistan, the Lord God would make this, seemingly dry, material to appeal to him, illuminating it with a spark of fire from above.

PHYSICAL GEOGRAPHY

(*See map facing page ii.*)

The whole territory occupied by what is known as Russian Central Asia, or Russian Turkistan, covers an area larger than former Austria and Germany, France, Italy and Denmark put together. It consists of the five Governorships: Syr-Darya, Ferghana, Semiryetchinsk, Samarkand, and the Transcaspian Region, and the two vassal states: the Khanats of Bokhara and of Khiva. All these together form an irregularly-shaped triangle, whose base lies in the north, and measures from east to west about 1,500 miles. It lies between 38° 40′ and 47° 35′ North latitude—the same latitude as Spain, South

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of France, Italy, Greece, Anatolia, etc., and from 56° 20′ to 72° 50′ east of Greenwich. The natural limits of Turkistan are the Caspian and Aral Seas on the west, the steppes of the Provinces of Tourgay, Akmolinsk and Semipalatinsk on the north, that of Semiryetchinsk on the east. As all these provinces belong to Russia, these boundaries have no political but purely administrative interest. The easternmost point of Turkistan touches Mongolia (formerly part of China). The southern frontier lies along Chinese Turkistan or Kashgaria, passes south of the Pamir to Kafiristan, and on over high mountain-chains north of Afghanistan to the river Amou-Darya, from there directly west through the desert, crosses the Mourg-ab and goes along the Heriroud to Sserachs. Here Persia begins, and the frontier follows the mountain-chain of the Kopet-Dagh till it reaches the Caspian Sea. This mountainous frontier protects Russian Central Asia from attacks from the south, but also shuts her off from free intercourse with Afghanistan, China, and India.

The relief of Turkistan is extremely varied: Snow-covered mountain-chains whose peaks tower up to 24,000 feet, mountain plateaus like the Pamir at a height of 15,000 feet, delightful forests and meadows, fruitful well-watered stretches of agricultural land and bleak sandy deserts: on the whole the northwest and north consist of low land, the east and south of fertile land sloping up towards the mountain chains that fill practically all South and East Turkistan. The center of these eastern mountain chains lies in the Tyan-Shan, from which the different chains branch out due north and northwest, filling nearly all of Ferghana, and due west into the Khanat of Bokhara. All these chains slope down rather abruptly, and lose themselves between the 70th and 65th meridian in the steppes. The Pamir occupy a position by themselves: a high plateau between towering mountain chains covered with eternal snow. In the southern and western parts of Turkistan we have some ranges

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branching out from the Hindo-Koush, Parapameze, Kopet-Dagh and from the Caucasian Elbrouss group.

The whole of the Turkistan lowlands, having once been at the bottom of the sea, some of its parts are found to be 45 feet below the Caspian Sea, which is itself 80 feet below sea-level. These lowlands are extremely varied in their aspect: In the Trans-Caspian region and in some parts of Syr-Darya, Samarkand and Bokhara we have the dreaded sand-deserts, filled with long ranges of either fixed or moving sand dunes (barkhans), without springs or vegetation; they are called according to their coloring: Kara-Koum (Black Sands) or Kizil-Koum (Red Sands); next follow the sand steppes, which in spring are covered with gay flowers, but after May present the picture of desolation; big areas of lowlands, thanks to some river or lake, are covered with grass, and serve as pastures for the nomad Kirghiz. Here begins the fringe of the fertile land which consists of "loess" or organic dust of decayed vegetation, blown down from the forest-covered hills and deposited mostly along the river banks; this soil is extraordinarily fertile and gives crops of astonishing percentage. As everywhere, so here, life depends on water, and here even more so, as the climate is very dry and the rain falls only during the winter months. Again: the rivers, descending from high mountains, are very swift and overflow when the snow thaws, and with the exception of a few, dry up early in summer and late in autumn. The scarcity of water is one of the reasons why millions of acres of land which might be put under cultivation, lie waste. The lack of a regular and sufficient rainfall and the scarcity of rivers have from time immemorial forced the aborigines to resort to artificial irrigation by sluices and a system of canals called "aryks": right and left the big arteries take the water out of the rivers, and leave them often so much drained that they either disappear in the sandy plains or in some stagnant lake. Only two rivers reach the Aral Sea in full flood—the Amou-Darya and

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Syr-Darya: they are indeed the feeding mothers of Turkistan. The Amou-Darya begins on the Pamir heights, passes through the wild mountain regions of East Bokhara, where two or three rivers flow into it; then it flows west and northwest, forming the frontier of the Khanat of Bokhara with Afghanistan; turning north it flows through the Province of Syr-Darya, forming at the same time the eastern limit of the Khanat of Khiva, and loses itself, broad, muddy and majestic in a large delta, flowing into the Aral Sea. The Amou-Darya is the only river in Turkistan on which steamers ply. A military flotilla, at the service of the public, maintains communication with the frontier fortresses of Termaze, Kherky and Kelif near Afghanistan, and with Khiva. The second large river, the Syr-Darya, has its origin in the mountain ranges of the Tyan-Shan. It consists of two swift streams which in Ferghana unite into the Syr-Darya; passing through the lowlands and steppes of the province of like name, having served to irrigate about one million acres of land, the river ends in the Aral Sea.

Another river, the Zaravshan, descends from the mountains of East Bokhara, and after having given life to 350,000 acres of land, in Bokhara as well as in the Province of Samarkand, loses itself in a small lake. The river Tchirtchik irrigates the land around Tashkent. The rivers Mourg-ab and Tedjen flow down from Afghanistan into Turkomania, and are made serviceable by a number of sluices and *aryks*. The seas are: the Caspian Sea which tends to diminish by evaporation; the Aral Sea, and the lakes of Balkash, Ala-Koul and Issykh-Koul in the eastern part of Turkistan.

THE CLIMATE of Turkistan is one of the driest in the world: even the great rainfall in the mountains is not sufficient to give humidity to the air, overheated as it is by the torrid heat of the endless deserts and sand steppes over which it passes. More than eight times as much is evaporated as comes down by rainfall: if it were not for the belt of glaciers in the east and south, Turkistan

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would long ago have been transformed into a lifeless desert. As elsewhere, the continental climate brings with it a great difference between winter and summer, and day and night temperature. The dry heat is comparatively easy to bear, and free perspiration makes sunstrokes of rare occurrence. The thermometer reaches from 135 to 155 Fahr. and eggs can easily be baked in the sand. The winds, although mostly from the north, sweep over the Kara-Koum and Kizil-Koum steppes, and thus get heated and bring no relief. The famous cloudless blue sky of Turkistan is due to the fact that the winds absorb the humidity of the soil, and being warmed, do not form clouds. We give here some of the records for several of the larger towns during a period of five years.

	Mean Temperature	*Summer Temperature*	*Lowest Temperature*
Tashkent	57 Fahr.	89	66
Khodjent	55 Fahr.	106	61
Namangan	50 Fahr.	86	54
Osh (3,500 ft. high)....	48 Fahr.	95	61
Kazalinsk	41 Fahr.	89	66

THE FLORA of Turkistan varies greatly according to the difference of soil, height and climate. We have the flora of the sand steppes, of the clay steppes, and of the river-belt: brushwood, poplars, tamarisks; of the mountain slopes: sub-Alpine and Alpine. The forests which cover the mountain-slopes up to 9,000 feet consist of elm, oak, rhododendron, juniper, hazel, almond, pistachio, wild prune; higher up there are fir trees. The Pamir have no trees except willows and tamarisks, but luxuriant pastures where the Kara-Kirghiz feeds his immense flocks. There are numberless flowers, from the blood-red tulips and anemones which cover the sand steppes in spring, to the rich sub-Alpine and Alpine flora. Many species are the same as on the Himalayas. Several species of flora and fauna which have disappeared elsewhere on the face of the earth, have survived in these mountains.

THE FAUNA of Turkistan presents also a great variety

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due to the difference of altitude and climate: something like 385 species of birds; insects of all kinds: phalanges, scorpions, tarantulas, mosquitoes, and also venomous serpents and tortoises. In the brushwood along the river beds tigers may be found, and also higher up in the mountains; wolves and foxes in the steppes; bears, boars, and wild hogs; goats and sheep; the yak is found on the Pamir, as also the wild horse. Camels and donkeys are most common. Livestock breeding is extensively pursued. Horses of Arab blood are bred in Turkomania and Bokhara.

MINERALS abound, but are not mined, as they might and ought to be, owing to the inertia of the former Russian Government, and the exclusion of foreign capital. There are silver, lead, copper and iron ores; auriferous sand, naptha, coal, salt, etc. Also many mineral springs are found, but all these riches are badly managed or lie idle.

THE INHABITANTS of Turkistan number about ten million souls. We have in

Province of Syr-Darya	1,800,000
Province of Ferghana	2,000,000
Province of Samarkand	1,000,000
Province of Semiryetchinsk	1,000,000
Transcaspian Region	500,000
Khanat of Bokhara	2,800,000
Khanat of Khiva	800,000

The proportion of women to men is about 85 to every 100.

The present population may be roughly classed as aborigines and immigrants, the latter being mostly Russians—military men, administrators, merchants and colonists; there are also Armenians, Grousinians (Georgians), Germans, Esthonians, Russian Jews, a few Belgians, etc.

Turkistan having been the theatre of so many immigrations and conquests for the past 4,000 years, it is evident that the aborigines themselves present a very mixed element. Ethnographically the population of Turkistan represents a mixture of the Indo-Aryan and Turko-

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Mongol races; the first form the settled element, the second the nomads. The Oural-Altayans or Turko-Mongolians are numerically predominant, and form the following groups—Sart, Ouzbeks, Kirghiz, Turkomans, Kara-Kolpaky and Tartars. We will now give briefly the characteristics of each group:

THE SART represent 25 per cent of the whole population; their origin is disputed, but this much seems certain that they come of Turko-Iranian stock and represent the product of intermarriage between the oldest known aborigines—the Tadjiks (Iranians) and their conquerors, the Turko-Mongolian Ouzbeks. The Sart combines the characteristics of both races. As a rule he lives in the towns and controls the commerce; he is averse to hard physical labor, very apt at imitating the modern improved ways of working; he is a skilful artisan and gardener; his fields are cleverly terraced, and irrigated according to centuries of experience in engineering skill. He is fond of flowers and birds, polite, friendly and open-minded. The house of the Sart, whether in town or village, is made of sun-dried mud bricks, but is kept clean and comfortable by mats and rugs. The houses of poor and rich alike have separate quarters for women and men, for the women are kept strictly "purdah"; the women's court has generally some trees and flower-beds, also some running water, and one is struck by their evident love for a pretty home. But the curse of polygamy is strongly felt; the children are passionately loved and fondled, are gaudily attired and their little caps decorated with owl-feathers against bad luck.

THE OUZBEKS live mostly along the great rivers Amou and Syr-Darya; they are of pure Turkish stock, probably from Kashgaria. Having conquered the aboriginal Tadjiks, the settled Ouzbeks kept the higher administrative offices of the Khanats of Khiva and Bokhara in their hands. The nomad Ouzbeks roam through the steppes of West Bokhara, Khiva, West Samarkand and the Syr-Darya District. In character they resemble

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the Sart, but are less open and friendly; they are great lovers of music; their women are secluded.

THE KIRGHIZ is the lord of the steppes, from the Altay in middle Siberia westward to the Volga in European Russia. He is of pure Mongolian race, of the Turko-Tartar branch: flat-faced and with spare beard. He is a born nomad, and roams with his immense flocks through the steppes, settling in winter in the lower parts near the rivers, and spending the summer high up in the mountains; we find him all over Turkistan, and on the Pamir none but the Kirghiz can make a living. They live in felt tents called "yourta," and feed mostly on milk products; their women are unveiled, independent, and take a more prominent part in the life of the family, and of the tribe. These nomad Kirghiz have of late been subjected by the Russian laws to a partial expropriation of their boundless steppes, which has forced many of them to settle as agriculturists. They are quick to profit by education offered to their children, who make clever students, and are now to be found in Russian high and professional schools; quite a number of them are to be found among officers and administrators. (The Kirghiz are also called Cossacks.)

THE TURKOMANS are of the Turkish branch of the Mongolian race, and live exclusively in the Trans-Caspian region and in Khiva. There is only half a million of them left, as part of them emigrated to North Afghanistan and North Persia. They are nomads with a strong disposition to robbery, and were in former centuries the terror of their neighbors in Khiva and in Persia. They made slave raids into North Persia, and sold their prisoners into both the Khanats; so that the thousands of Persians who now live and even hold offices, especially in Bokhara, are all the descendants of those Persian slaves. The Turkomans are divided into seven clans which guard their purity of blood most jealously. After having been conquered by Russia 35 years ago, they have adopted a settled way of life. They are famous for breeding horses,

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and make very fine rugs. They are indifferent Mohammedans, hospitable but lazy; their women are unveiled. The Turkomans avail themselves gladly of the means of education provided by the Russian Government.

THE KARA-KOLPAKY are believed to be among the oldest Mongolian settlers of Turkistan. In former times they lived on the shores of the Syr-Darya, and in the delta of the Amou, and were the original population of Khiva; but their robber-neighbors, the Kirghiz, sweeping down upon their well worked fields, forced them to scatter all over Turkistan. The Kara-Kolpak is a good laborer, but cannot hold his own against Sart or Tadjik, whose Aryan blood gives them an undeniable intellectual superiority.

THE TARTARS (NOGAY), of pure Mongolian origin, are scattered all over Turkistan as small traders and artisans; they come mostly from Siberia or the Volga Provinces. They are shrewd and of few words, and are the most unpleasant opponents in a religious discussion because of their dry, contemptuous fanaticism. Their women are, as a rule, unveiled, but adopt sometimes the "purdah," when living in exclusively Mohammedan surroundings.

KASHGARYS are found in Ferghana; in outward ways they resemble the Sart; their women are unveiled.

There are quite a number of AFGHANS scattered all over Turkistan, mostly in Bokhara, with which they have a lively trade in sheep, as also with Turkomania. They keep to themselves, and somehow do not seem to be acceptable to the rest of Turkistan citizens, although they are known to be fanatical Moslems. They consider themselves to be of a Semitic race.

THE IRANIANS are represented by the Tadjiks and the Persians. The Tadjiks are thought to have come from Iran in pre-historic times, and are therefore reckoned the real aborigines of Turkistan; they have kept their Iranian traits in character, outward appearance, and language. They had to retire into the mountainous parts of Turkistan, and specially of Bokhara, before their Turk-

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ish conquerors, where they live even now a laborious life as peasants: knowing to perfection how to make use of the water, they can produce good crops from the smallest plot of arable land high up on the mountain slopes and plateaus. They have great flocks on the mountain pastures. Not only here in the almost inaccessible heights, but also when settled in towns, the Tadjik leads a life separate from his Sart or Ouzbek neighbor; this is partly explained by the fact that all the Tadjiks are Shiites.

THE PERSIANS, as we have said before, are descendants of former slaves, and live in great numbers in the Trans-Caspian region, in Khiva and Bokhara, but some of them are to be found in every town of Turkistan. They have acquired much wealth through trade. Being Shiites, they are disliked by their Sunnite neighbors. Their number has been considerably increased during the last decades by immigrant Babis, who have their own mosque at Askhabad.

THE ARABS are represented by some 20,000 people, who claim their descent from those Arabs who in the 7th century A. D. conquered Turkistan and introduced Islam.

THE BOKHARIAN JEWS are the descendants of the ten tribes exiled by the Assyrians, and settled in northern Persia, from whence they entered Afghanistan and Turkistan. They were always despised, and had to submit to all sorts of ignominies, yet by their energy and spirit of enterprise they have come to be rich, and hold in their hands nearly all the trade in manufactured and imported drapery goods. But even now (I speak of 1910 to 1916) they have to wear a special dress, and in Bokhara even a cord around their waist as sign of former bondage. Their women are of exquisite beauty, fine featured, commanding in stature and hold a place of honor in the family.

THE INDIANS are either Mohammedans—rich merchants in silks, tea and spices, who strike one by their haughty bearing—or Parsees (fire worshippers) held in general contempt, obliged to dress in a particular way,

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disfigured by the red flame-like spot between their eyebrows. We find them in nearly every town of Turkistan, but mostly in Bokhara, as money-changers and usurers; they speak the languages of Hindustan.

THE ARMENIANS AND GEORGIANS are found in good numbers in the towns as tradesmen, artisans, hotel and restaurant keepers. They are not liked by the Mohammedans nor by the Jews and Russians, as they get rich quickly, thanks to their frugal life and great capacity for work. They are Gregorians or Lutherans, and their family life is exemplary, but with all that most of the houses of ill-fame are run by Georgians.

THE GERMAN colonists have settled in the plains near Tashkent and north of it at Aoulie-Ata, also in the Khanat of Khiva. Germans are to be found in every town as merchants or artisans, and in several of the larger cities they have Lutheran churches. Quite a number of them are Mennonites, and they all live their quiet and laborious life separate from their neighbors. European Jews, mostly of course immigrated from Russia, live in every town, and are met with at the village bazaars. Here and there Esthonians (Lutherans) are to be found; and Belgians, running the few mines or petrol-wells, also some Frenchmen as merchants or teachers. As far as I know, only one Englishman was allowed to settle as teacher and interpreter in Tashkent. Whenever British or American citizens wanted to cross Turkistan, or to visit it as tourists, they had to provide a special permit for a limited number of days only.

THE RUSSIANS, the conquerors of Turkistan, number about 150,000, and represent the military and administrative element of the country; as such they live mostly in the towns. About 150 villages have been built by Russian peasant colonists: these do not work with the irrigation system, but depend on the rainfall, and are therefore mostly to be found in the agricultural and sub-Alpine belts, where the forests guarantee them the necessary climatic conditions. They keep aloof from their

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Mohammedan neighbors. In the towns the two elements come in closer contact, and often establish friendly relations, although each party harbors a certain contempt for the other. The new part of every town is called the "Russian" one; there the military forces, administrative, educational and religious institutions are centered. The Mohammedans live by themselves in the old part of the town, which is called the native part.

THE LANGUAGES of Turkistan, as might well be expected, are numerous; yet one may easily travel all over the land with one or two of them, and come in touch with the people. The most common language is the Sart or Ouzbek-Turkish, which is thought by some to be the mother of all the other Turkish languages, such as the Osmanli-Turkish, the Tartar, Kirghiz, Azerbeidjan and Kashgar. (It is sometimes also called the Yagatay.) In any case all these peoples understand each other, and can read each others' books more or less. The other group takes in the Aryan languages, such as Persian, Tadjik, Urdu, and Pashtu (Afghan); these are more commonly used in the western part of Turkistan, but Persian, for instance, is understood all over Turkistan by the Mullahs and the better-class men. Arabic is taught in the Madrasses, but hardly any mullah has a real grasp of the language, except he has been to El-Azhar University, or elsewhere in the Arabic-speaking East; nevertheless, Scripture portions in Arabic are bought. With ten languages for our Turkistan Mohammedans, and three languages—the Jargon, Hebrew and Persian—in Hebrew characters for the Jews, three or four Hindustani dialects for the Parsees, and six to eight languages for the Europeans represented in Turkistan, I myself stocked Scripture portions in 22 languages in order to meet the needs of all the "Tongues and Peoples" with which I met during my travels. But the chief languages are certainly the Russian, as used in all governmental institutions and offices (although there are always interpreters), and the Sart language as spoken by the natives. Yet as the result

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of the contact with the Russians and the schools of the new type, quite a number of Sart, at least in the towns, can now understand and even speak Russian.

It is the Tadjik in Bokhara who is most difficult to reach, as he does not understand anything but his dialect, into which, so far, no portion of Scripture has been translated; Bokhara, certainly, is waiting more than any other part of Turkistan for her day of grace and opportunity.

Natural Productive Forces of the Country

The settled inhabitants derive their wealth or simply their means of living from agriculture and commerce, and the nomads from cattle breeding. As we have said before, the soil, consisting of decayed organic matter "loess," is extraordinarily fertile and the experience of the aborigines helps them to make the best use of the water drawn from the canals or aryks. There are in all about two and one-half million acres of artificially irrigated soil under culture, and about one million more are dependent upon the rainfall. Turkistan occupies the second place in the world as to the area of agricultural land under artificial irrigation; only India surpasses her, with more than twice the irrigated area.

Agriculture. We can only briefly name the chief products: wheat, rye, rice, barley, millet, sorghum, Indian-corn, lentils, cotton, many oleagenous plants; vegetables and fruit of all kinds, apples and apricots are famous; grapes are grown in immense quantities, melons of exceptional sweetness and flavor; fodder of all kinds. The culture of silk-worms is practiced extensively, and has been for centuries.

Fisheries exist on the lakes and the two big seas, mostly in the hands of Russian colonists.

Mining, as mentioned before, is but poorly developed.

Industry is largely of the home or craft type; the Sarts are known for their work in leather, brass and silver; silk and cotton materials, which in former times went to clothe the whole of the population, but now are giving

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way to Russian manufactured goods, are woven extensively in Bokhara, Samarkand and Ferghana. The Kirghiz produce fine felts for saddles and for covering their tents; rugs and carpets are produced in Bokhara and Turkomania. The nomads live by the cattle they breed and their products, namely, milk, and cheese of different kinds. In winter they depend largely for their cattle and camels on the grass that may be found under the snow, as they make no provision for fodder.

The relatively few factories are mostly cotton-cleaning ones, flour and oil-mills, and (alas!) distilleries.

From time immemorial Turkistan has been of first-rate importance for trade between Europe and Asia; it was this fact that attracted many of the peoples who conquered her. It was so especially with Russia, which tried to reach India and China by way of Bokhara. It is not quite the same to-day, since China and India are more easily reached by steamer than by caravan. All the same, a lively trade is carried on with Turkistan and through her: she exports in great quantities cotton (up to 15,000,000 lbs.), millions of pounds of dried fruits, especially apricots and raisins, also oleagenous products; Santonine for medical use, etc., etc.

There is one railroad built between 1880 and 1888, which starts from Krassnovodsk on the Caspian Sea, and runs due east to the furthest part of Ferghana; a line branches off north to Tashkent and Orenbourg, uniting Turkistan with European Russia; lately a southern branch has been built for military purposes, which unites the main line (from Bokhara) with Termaze on the Afghan frontier.

The History of Turkistan

The history of Turkistan is one of exceptional interest, as this country was from time immemorial the natural basin into which poured time and again the hordes of Mongolian and Aryan invaders, before they continued their devastating march into India, Baktriana, Iran,

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Asia Minor, Russia and Europe. We can only give a bird's-eye view of these happenings. Tradition tells us that Merv and Balkh—"the mother of cities" were built by Adam. History records (Babylonian Tablets?) that about 2200 B. C. the Assyrians conquered south Turkistan; about 800 B. C. Pharaoh Sesostris the Great owned it; when in the 6th century B. C. Cyrus founded the Persian Empire, Turkistan formed part of it. From that time on we see the fight between the settled agricultural South under Iranian influence with the Turanian nomads of North Turkistan. At the end of the 4th century B. C. Alexander the Great (Iskander Dhu 'l-Karnain) passed through Turkomania, Baktriana, as far east as Ferghana, and swerved off south to India. Henceforth the Persian aborigines, weakened by the Greek invasion, found themselves helpless against the Mongolian invaders, and until the 3rd century A. D. the Parthians and other Turkish nomad tribes held sway over South Turkistan. At the end of the 4th century A. D., the Huns destroyed Turkistan and continued their march through South Russia into Europe. About 600 A. D. China owned all of Turkistan, and after that the Persian Dynasty of the Sassanides. In 666 A. D., East Persia and all Turkistan as far as Kashgaria was conquered by the Mohammedan Arabs. This conquest was finished in 711 A. D., and from that time till our days, even when in about 900 A. D. the Arabs themselves were driven out of Turkistan into Mesopotamia, Islam has remained the religion of Turkistan.

The following centuries witnessed a continual warfare between the Persian settlers and the Turko-Mongolian invaders; Sultan Seljuk's hordes came and went, and moved on westward as far as Byzantium; there followed two centuries of internecine war between Khiva, East Persia (now Afghanistan), and West Persia (Iran). In 1218 A. D., Timoutchine or Djingiz-Khan appears on the scene; this prince of Mongolian shepherds, after having conquered and boiled in 70 cauldrons all his relatives,

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and become lord of Mongolia, Tartaria and China (Peking burns a whole month!), turned westwards, and with his millions of Mongol horsemen brought devastation over all of Turkistan and Persia, down into India, where he died in 1226 A. D. In 1333 A. D. was born at Shakhrizab, from a Turkish Sultan and his Turkish wife, Timor or Tamerlane, who inherited from his parents a hatred of the Mongols.

After an adventurous life he was elected in 1369 A. D. Emperor of all Turkistan: he swept into Russia, over Iran into India, then back again into Mesopotamia, Syria, Anatolia; defeated the Emperor Bayazet at Angora, and returned to Samarkand to die in 1405 A. D. From him came the great Sultan Babur, whose mother was descended from the Mongolian Djinghiz-Khan, so that in this exceptionally gifted and great man the lines of both Tamerlane and Djinghiz-Khan met. Babur's career was first bound up with Turkistan; but when in the beginning of the 16th century the Mongolian Ouzbeks appeared for the first time in Turkistan, Babur was defeated, left the country to the Ouzbeks, and ended his life as Emperor of India—"the Great Mogul" in 1530 A. D. From now on, the Ouzbeks ruled over Turkistan as far as the river Amou-Darya, which became for a long time the frontier between the Turanians and the Iranians.

This state of things continued for well-nigh 300 years: Ouzbek Sultans established themselves in Bokhara and Khiva, and fought for their thrones against Hindus and Persians, and also between themselves. At the beginning of the 18th century, Khiva and Bokhara come into contact with Russia, making friendly overtures to the Emperor Peter the Great. At that time Russia had already pushed her dominions southward to the river Oural, but traffic between her, the Khanats, India and China was made unsafe or even impossible by the nomad Kirghiz, whose three "Ordahs" or hordes swarmed over the immense steppes, from the river Volga to the middle of Siberia, separating Russia from her aim in the south.

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It was only in the middle of the 18th century, when one after another these brigand "Ordahs" were tamed and brought into subjection by Russia, that the southward route seemed free and open for traffic. In Turkistan by this time a third power had risen besides Khiva and Bokhara: the Khan of Ferghana, Khoudoyar-Khan, who claimed to be and probably was, a descendant of the Great Babur's son, ruled his people in a spirit unfriendly to Russia. Towards the middle of the 19th century Russia realized at last, that in order to keep the way southward open, the untamable Kirghiz had to be isolated from all other influence but hers. About this time Russia's southern neighbors had all established themselves firmly: China had conquered Mongolia, Dzungaria and Kashgar; Great Britain had taken the rule over India from the East-India Company; Afghanistan was being united under Dost-Mohammed, and was open to British influence; Persia alone was friendly towards Russia. The time had come for her to lay her mighty hand on the fickle and treacherous peoples of Central Asia, who for centuries had stood between her and her natural southern frontier—the wall of snow-capped mountains north of India and Afghanistan. And so from 1853 to 1891, Russia conquered one by one: the Chinese, west of Mongolia—now the Province of Semiryetchinsk; the Khanat of Khokand—now the Provinces of Ferghana and Syr-Darya; the Khanat of Bokhara—now the Province of Samarkand and the vassal state of Bokhara; the Khanat of Khiva—now the vassal state of Khiva; and the steppes inhabited by the Turkoman robber-hordes—now the Trans-Caspian region. About this time the Oases of Tedjen and Mourg-ab, the frontier post of Koushka, and in 1891 the Pamir, were taken over from Afghanistan—Russian Central Asia as we know it now, had at last come into existence.

Whatever our neighbors might have thought of it, the peoples of Turkistan themselves quieted down quickly, and made the best of the peace which for the first time

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since they settled here thousands of years ago, spread her wings over them all, guaranteeing to each one protection, justice, and the "lawful pursuit of happiness." Only one uprising, instigated by a fanatical Ishan at Andijan, is recorded; and although the Mohammedans will never really love their Christian conquerors, yet they cannot but acknowledge and appreciate the immense difference between former times and now. The Russians are not foremost as colonizers, but quite a bit has been done: a railroad crosses the whole country and facilitates trade; roads have been laid out; some feeble attempts at mining have been made. Agriculture has progressed notably through the opening up of new systems of canals for irrigation, through importation of grains and plants and the introduction of machines; the markets for agricultural products have increased in number, and include such far-away cities as Moscow and Petrograd. Agricultural and commercial banks have been opened in every town; the country is dotted with schools and hospitals, of which we shall say more later on. With all that, and though making the most of what Russian civilization offers them, quite a number of better class Mohammedans of Turkistan dream of Pan-Turanianism.

We cannot pass by without a word the dark side of Russian conquest and management; drunkenness has greatly increased, and the law of Mohammed is not strong enough to keep his followers from the charm of liquors. Other evils of civilization, alas! have followed this one, and old people find that the younger generation is less fervent in its Faith—yet the intervention of the Russian Government and its influence on the life of its Mohammedan subjects stops short at Islam itself; bound by her promise to the native on conquering the land, not to interfere with his Faith, nor to make or allow Christian propaganda, nothing has been undertaken by Orthodox Russian priests or laymen to bring the claims of Jesus Christ before the Mohammedans of Turkistan.

(To be concluded in April.)

Samarkand, Central Asia. JENNY DE MAYER.

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DERVISH ORDERS OF CONSTANTINOPLE

It was a great surprise to me to find in Constantinople the large number of Tekkés (Tekiyas or Zawiyahs), which a recent investigation revealed. There are now according to official information 258 Dervish Houses in the city. A few years ago there were 319. The great fires have wiped out 61 Tekkés within a period of ten or a dozen years.

The following list to date comprises 17 different Orders:

Name of Order	*Former number of Tekkés*	*Tekkés destroyed*	*Present number of Tekkés (July, 1921)*
1. Bairamiyeh	4	2	2
2. Bektashiyeh	8	0	8
3. Bedaviyeh	8	0	8
4. Djelvadiyeh (Hudaiyeh).	22	6	16
5. Djerahiyeh	14	4	10
6. Gulsheniyeh	3	1	2
7. Helvadiyeh	13	9	4
8. Kadriyeh	57	15	42
9. Mevleviyeh	7	0	7
10. Nakshiyeh	65	5	60
11. Rufa'iyeh	36	7	29
12. Saadiyeh	23	7	16
13. Shabaniyeh	25	0	25
14. Shazaliyeh	3	0	3
15. Simbaliyeh	23	5	18
16. Sinaniyeh	3	0	3
17. Ushaghiyeh	5	0	5
(Total, 17 Orders).....	319	61	258

We have the addresses of each of these establishments.[1]

The Bektashis, included above, do not appear in the Imperial Government records, since, as is well known, they are not considered within the Orthodox ranks of Islam, and are anathematized by the *Ulema*.

Besides these official Tekkés, most of which receive more or less aid from the Turkish Government, there are

[1]These will appear in the "Survey of Constantinople" soon to be published by a committee representing the American Philanthropic, Educational, and Missionary organizations operating in Constantinople.

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said to be a considerable number of Dervish Orders which have Houses, or which meet in private homes, of which the government takes no official cognizance, or which receive no financial aid but are supported privately by members and adherents of the Orders.

It is rather strange that but seventeen Orders appear in the above list. One would expect to find in the political capital of Islam a Tekké representing every Dervish order.

II

Through the courtesy of an honored member of the Imperial Government Board of Dervishes, the writer obtained a list of what was said to be all the Dervish Orders known. This includes the names of 161 Orders and Sub-Orders.[2]

This number is incomplete, for the writer has found the names of sixteen others, which bring the list up to 177. There is considerable difference of opinion among Dervishes themselves, and also among scholars, as to the exact number of Orders and Sub-Orders. Canon Sell quoting Rinn states there are 88.[3]

D. B. Macdonald gives the number of Orders as 32, and remarks that there are "innumerable" Sub-Orders.[4] Petit claims there are "several hundred" Orders and Sub-Orders in Islam, and it may be true[5] The author of the pamphlet entitled "The Dervish" (himself a Dervish) claims there are twelve "distinct" Orders, and gives them as follows:

1. "The Bedevi
2. The Bettushi (Bektashi)
3. The Kadri
4. The Dussuki
5. The Idrissi
6. The Mevlavi
7. The Nakshi
8. The Rufa'i
9. The Sadi
10. The Salmani
11. The Shazali
12. The Sumbuli"

The Salmani Order mentioned as number 10 in the list just given (we are informed by the writer of "The Der-

[2]The Senussi among others were omitted entirely from this official list.
[3]Religious Orders of Islam; page 35 (1908). *Vide* Rinn, "Marabouts et Khouan," pp. 26-51.
[4]Encyclopedia Britannica, 11th Ed. *vide* article "Dervishes."
[5]La Confrérie Musulmane—R. P. L. Petit, Paris 1902.

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vish"), has no definite teaching, nor is it an organized body of dervishes. "During the performances of religious ceremonies of other Orders, when the names of the founders...are recited, the name of "Salman the Pure" is also mentioned." He is considered as patron saint by Mohammedan barbers, and they "are regarded as his dervishes."[6]

No Tekké nor organization of the Senussi has been found in Constantinople, although diligent inquiries have been made. The relations of the Senussi dervishes with the Turkish Government in Asia Minor seem very cordial at present, although they were formerly strained enough. Last spring the Sheikh of the Senussi, on his way to the Holy cities, telegraphed Mustafa Kemal congratulating him on his victories over the Greeks.[7] This is natural in view of the Pan-Islamic aspirations of his Order.

The list of 177 Dervish Orders is given herewith.[8]

Ahmediyeh
Ansariyeh
'Azimiyeh
'Adiliyeh
'Ashuriyeh
Abbasiyeh
Adjliyeh
'Arusiyeh
'Aziziyeh
'Aliyeh
'Ashkiyeh
'Afifiyeh
'Akiliyeh
'Aleviyeh
'Amudiyeh
Abdurrussiyeh
Aperiyeh
Ahrariyeh
Bahshiyeh
Bedriyeh
Bedeviyeh
Bistamiyeh
Bekhtasiyeh
(Baktashiyya)
Bekriyeh
Behaiyeh
Bairamiyeh
Byumiyeh
Djesniyeh
Djemaliyeh
Djundiyeh
Dedjaniyeh
Derdiriyeh
Dermirdashiyeh
Debiyeh
Djelvetiyeh
(Jalwatiyya)
Esaviyeh
(Christian
"Jesus"?)
Edhemiyeh
(Adhamiyeh)
Erdebilyeh
Essediyeh
Eshrefiyeh
Euveysiyeh
(Uwaissiyeh)
Ehdiliyeh
Ekbiriyeh
Ferdevsiyeh
Futuniyeh
Fatliyeh
Faydiyeh
Ghaziyeh
Gharibiyeh
Ghazaliyeh
Ghavsiyeh
Gulsheniyeh
Ghaysiyeh
Haririyeh
Haqiyeh
Hukmiyeh
Hakimiyeh
Halabiyeh
Hereviyeh
Hilaliyeh
Hamadaniyeh
Hevariyeh
Hutjajiyeh
Idrisiyeh
Ishakiyeh
Ibadiyeh
Ilmiyeh
Jebriyeh
Jirahiyeh
(Djerahiyeh)
Jesveliyeh
Khalvetiyeh
Khatriyeh
Khalidiyeh
Kharaziyeh
Khafriyeh
Khafifiyeh
Khilvitiyeh
(Khilwatiyya)
Khavajagan (?)
Kazrouniyeh
Kasaniyeh
Kayaliyeh
Kubreviyeh
Kumeliyeh
Medadiyeh
Minhajiyeh
Membouliyeh
Mujedtdidiyeh
Mouhasibiyeh
Mahboubiyeh
Medariyeh
Medeniyeh
(Madaniyeh)
Mudayniyeh
Muradiyeh
Meshishiyeh
Musriyeh
Mustariyeh
Muslihriyeh
Mazheriyeh
Melamiyeh

[6]New York, 1895; translated by Dr. Avac Cutujian. This number was confirmed in a conversation recently with a Rufa'i Sheikh, who stated also that there are 18 Sub-Orders.

[7]Orient News—Constantinople, May 1921. It seems the Sheikh has been in Turkey since he was brought from Africa in a German submarine during the war.

[8]The writer would be glad to have his attention called to any duplications, omissions or errors, in this list. He has not yet been able to consult Rinn's list.

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Mevleviyeh (Maulawiyya)	Qarabashiyeh	Senaniyeh	Sufhiyeh
Mihdeviyeh	Qashberiyeh	Sinbaliyeh	Seiyadiyeh
Mejousiyeh	Qasriyeh	Sehrverdiyeh (Suharwardiyeh)	Tajiyeh
Nasriyeh	Qatnaniyeh	Sehliyeh	Taziyeh
Nussusiyeh	Rashidiyeh	Shaziliyeh	Taghraliyeh
Nuzamiyeh	Reslaniyeh	Shahalimiyeh	Teyfutiyeh
Nakshbandiyeh (Nakshbandiyya)	Rufaiyeh (Rifaiyya)	Shernubiyeh	'Ushakiyeh
Nurbahshiyeh	Rukniyeh	Shatariyeh	Unsiyeh
Nuriyeh	Ramazaniyeh	Shabaniyeh	Yafeiyeh
Nouviyeh	Revsheniyeh	Sharaniyeh	Yesefiyeh
Qalanderiyeh (Wanderers)	Rumiyeh	Shabiyeh	Yemeniyeh
Qadriyeh (Qadiriyya)	Seraniyeh	Shemsiyeh	Yunisiyeh
Qasmiyeh	Sutusiyeh	Sheybaniyeh	Zahidiyeh
	Saadiyeh	Sadberiyeh	Zurnkiyeh
	Sehaniyeh	Saviyeh	Zehriyeh
	Seyariyeh	Salabiyeh	Zeliyeh
			Zainiyeh

In addition to the above list furnished by a member of the Board of Dervishes, I would include the following:

Alwaniyeh	Dousukiyeh	Rahmaniyeh	Sennussiyeh
Amirghaniyeh	Darqawiyeh	Siddiquiyeh	Salmaniyeh
Bakayiyeh	Hansaliyeh	Shadhiliyeh	Tijaniyeh
Chishtiyeh	Karzaziyeh	Shaikhiyieh	Taibiyieh

III

During the war a manual of instructions and regulations was published by the Ottoman Government for the use of government officers and the Dervish Orders. A summary of the important points in this pamphlet may be of interest.

There is a Board of seven Dervishes called the Mejlis al Meshaiyé, appointed by the Sheikh of Islam, which sits in Constantinople daily, except on Fridays and holidays, and has the supervision and control of all Dervish Orders and all official Dervish Tekkés in the Ottoman Empire. In the Provinces there are similar Boards having the same functions, except that they are subject to the Board in Constantinople. These Provincial Boards are called Enjamin Mejliss. The duties and powers of these Boards are described in the manual of Rules and Regulations published in A. H. 1334 (A. D. 1918).

The Board has a president and two secretaries. There is also a sub-committee of three inspectors. This Board is appointed by the Sheikh of Islam on the approval of H. M. The Sultan. The duties of the inspectors are to visit the Tekkés, to see that government regulations are kept, and to investigate reports of infringements.

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The members of the Board receive salaries from the Turkish Government. The President's salary was fifty Turkish liras per month; and the other members, twenty liras per month, before the war. This has now been considerably modified and food allowances also made.

To assist this Board, a committee of three in each Tekké district has been appointed. This committee consists of the Sheikh of the Central Tekké, of which there is one in each district; and one dervish from each of two other Tekkés in the same district. Such committees have the direct oversight of all Tekkés in their own districts.

The functions of the Central Board and Provincial Boards are in detail as follows:

1. The appointment of new sheikhs as heads of the Tekkés, after due examination as to the fitness of the candidates for office. When an appointment is made, the name of the new Sheikh must be reported to the Ministry of Evkaf (Pious Foundations or Endowments) for financial reasons, e. g. the payment of the Sheikh's monthly stipend; his grant of food; the collection of rents from any part of the Tekké property which may be let to others (such as a room, office or shop), since the Tekké is Dervish property administered by the government for the benefit of the Order.

2. To fix the rank of each Tekké in its district, e. g. The Central Tekké.

3. To exercise control over Endowment Funds.

4. To keep Tekké records. (Evidently membership statistics are not included.)

5. Publicity and Propaganda.

Three members of the Board are appointed to publish articles on Sufiism, or the peculiar mystical beliefs of Dervishdom and on the religion of Islam. Formerly there was a Dervish periodical published by the Board called "Sufieh," but it has now been discontinued. A monthly periodical called "Jerideh al Miyeh" is published by the Turkish Government's Ministry of Religion

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(under the Sheikh of Islam) which frequently contains articles of interest to the Dervish Orders and their affairs. These articles are contributed by members of The Board of Dervishes (Mejlis al Meshaiyé).

6. *Discipline.* There are official Tekkés and private Tekkés. The Board has entire control over all official Tekkés and their members, can remove a Sheikh for cause, and discipline any member. This is evidently exercised very rarely indeed, and the official Orders are practically free, except in financial control, unless excesses in practice are brought to the government's notice.

7. *Private Tekkés.* The Board of Dervishes has no control over private Tekkés; save over the rites and ceremonies conducted therein (to guard against excesses or irregularities).

Private Tekkés are self-supporting and receive no government aid. The members of private Tekkés choose and support their own Sheikhs and meeting places. They often meet in private houses.

All private Tekkés (or organizations) must report when organized to the Board of Dervishes regarding their organization, ceremonies and practices. Also they must give assurances that their faith and practice accord with the tenets of Islam.

8. *Hygiene.* Sanitary regulations exist for the proper cleanliness and ventilation of all Tekkés; and for the prevention of infectious and contagious diseases. Some of the Tekkés visited by the writer left much to be desired in respect of cleanliness and good ventilation; while some others were very clean. Hygienic regulations were introduced by the late Government of the "Party of Union and Progress" during the war, so they are very recent.

IV

An earnest effort was made to obtain membership statistics, but without success. It developed that some local Orders keep careful lists of members, while others do not. The Board of Dervishes claims to have no record of the

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number of members of the official Tekkés; nor does it have a record of private Tekkés. Of course it should have knowledge of the new organizations when reported, but not necessarily a record of memberships. Old private tekkés may not be registered at all. Only a strict official government census can obtain this information; and even then it would hardly be accurate unless the Tekké records were examined, showing the names of all members and adherents.

So far as can be learned, all official Tekkés perform their ceremonies once a week, and these are usually crowded with devoted worshippers. No fixed day is chosen for all orders, but each chooses the day and hour to suit its membership and clientèle. Some meet in the afternoon, and others at night. In Constantinople one can attend dervish ceremonies every day in the week.

Out of 250 official Tekkés in Constantinople (excluding the eight Bektashi Houses) the following figures show the days the Dervish Orders meet:

33	meet on Sundays
25	meet on Mondays
17	meet on Tuesdays
25	meet on Wednesdays
76	meet on Thursdays
52	meet on Fridays
22	meet on Saturdays
Total 250	hold meetings every week.

The Bektashis are said to meet irregularly (i. e. on call) for their ceremonies.

The performances of the Tekkés visited by the writer have all been well attended, showing much popular interest and sympathy, especially from the common people and some from the middle classes. Our data are not complete enough to give reliable attendance statistics for many Tekkés in Constantinople.

The cause of popular interest in dervish ceremonies and mysteries is no doubt due to the deep seated dissatisfaction of many Moslem worshippers with the ordinary forms of their religion. The discussion of the philosophy

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of Sufiism has no place in this paper. But several conversations with Dervish Sheikhs in Constantinople Tekkés confirm the previous conclusions of eminent scholars, viz., that the Dervishes themselves believe they are able to penetrate divine mysteries and to come into communion or attain union with God through their system and ceremonies, which experience it is impossible otherwise for the ordinary worshipper ever to have.

One prominent Sheikh told the writer that he divides the people of all religions into:

1. The Common People, or the Ignorant.
2. The Select People, or the Educated or Learned.
3. The Elite, or Enlightened or Illumined ("Gnostics").

He stated that only the latter ever know God or attain to divine knowledge and thus get complete satisfaction in life. At any rate the Dervishes teach this, and many Mohammedans believe it.

It is not at all probable that the private Tekkés are as numerous as the official Tekkés. Estimating then 300 Tekkés in Constantinople with an average weekly attendance of fifty (50), which does not seem unreasonable, we get a monthly attendance of sixty thousand (60,000) persons or seven hundred and twenty thousand (720,000) per year. It is safe to say that many thousands attend these ceremonies annually in Constantinople alone, which certainly indicates that they exert a very wide influence in this city. On the whole, the writer thinks that these may be a liberalizing influence, and much broader than that affecting the ordinary worshipper through Orthodox channels. This makes the minds of such devotees more open to new religious ideas.[9] Dervish influence would naturally be much greater if it affected more of the middle and upper classes of society;[10] and a larger number of *different* individuals, at least in Constantinople.

There are of course regions such as North Africa and

[9]Of course Orders such as the Senussi are exceptions.

[10]The Mevlevis have exerted considerable influence on the Turkish government in the past through their Head, the "Tchelibi" in Konia, who ordinarily girds the sword of Osman on the new Sultan when he ascends the throne. The Sheikh of the Senussi, however, performed this service for the present Sultan. Formerly the Bektashis were very influential at court through the Janissaries, until 1826.

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Arabia where practically the entire Moslem population comes under the influence of the Orders or Brotherhoods like the Senussi.[11]

Once obtain the acceptance of any religious doctrines as divine truth from other than Koranic sources, and the minds and hearts of the Moslem world will begin to be open to Christ's teaching. If only the Sheikhs can be persuaded to study the Scriptures, the light will break through. Recently the writer offered a prominent Sheikh of the Mevlevi Order a copy of the New Testament in Turkish. He gladly accepted it, said he would read it carefully, and suggested he would be glad to get one in Persian also. Another Sheikh (a Rufa'i) refused a copy very courteously, with the statement that he had read it.

While it was true in the early history of Christianity that the movement spread from the "lower" to the "higher" layers of society (and this has been true also in the modern history of Christian Missions), yet leaders like Paul were raised up to blaze the way. May it not be that such leaders for the spiritual conquest of Islam can be won from among these Dervish Sheikhs whose tremendous enthusiasm for the faith of the Meccan prophet, and for the founders of their Orders, and whose enormous influence among their followers (and it is hard to over-estimate it), might be devoted to the cause of advancing Christ's Kingdom in the world.

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Robert College, Constantinople.

[11]The Akhwan of Arabia, however, are not dervishes, cf. Harrison: Missionary Review, July 1920, page 599.

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MEDICAL MISSIONS IN YEMEN

It is nearly three thousand years since Homer said:—

"The man of medicine can in worth with many a warrior vie,
Who knows no weapons to exercise and soothing salves supply."

I venture to assert that most mission workers in Moslem lands would hasten to fully approve the "Blind Bard's" way of phrasing a great truth. For most of the doors that have been open to the Gospel in Moslem countries and in Moslem homes have been unlocked through the medico's skill.

Certainly, in Arabia, no other servant of Christ has been more welcomed than the physician or the surgeon, though it may be that, like the deaf adder, the Arabs do, at first stop their ears to the Gospel and refuse to listen to the charmer, charming never so wisely.

Of course, the reason for physicians being welcomed is not far to seek, but I feel absolutely certain that even a display of the most wonderful skill would never have passed muster as a valid reason for the doctor's acceptance as an honored guest in a Moslem home had not Harith bin Kaldah, Mohammed's friend and trusted adviser, been a Christian physician. Up to the present day the strictest teachers of the Islamic code are bound to confess that the faithful may lawfully follow their great leader's example in consulting and carrying out the directions of a Christian doctor. The Caliph Mansur, in the heyday of Moslem vigor, was both treated and cured of a serious disease by a Christian physician, who so earned the Caliph's gratitude that he not only gave him a present of three thousand dinars and three beautiful female Circassian slaves, but also made him principal of the newly founded medical school at Bagdad.

It is, however, more than likely that the latter honor would never have been conferred on him had not his high

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moral tone and strictly Christian character appealed to the Caliph's sense of fitness. I believe that it was not until Georgius Bakhtishua had returned the three beautiful slaves, saying that it was not lawful for Christians to have more than one wife, that the Caliph selected him as the one man who was fit to be principal of his high medical school. At any rate the doctor continued to hold that high office until old age and sickness overtook him. For more than three hundred years the Bakhtishua family retained their religion, and continued to teach in the Medical College, as well as to be the most renowned physicians in Bagdad.

Other causes at work in South Arabia have also helped a medical man among Moslems. Just about the time of the Hejira there was a large and flourishing school of medicine in Sanaa, the capital of the Yemen, and as it is generally supposed that the principal of that school not only studied in India, but was himself a Christian, one can understand how it is that in Somaliland surgical operations that would never be attempted in any other Moslem country are still performed by the natives. Crosses are also found at the head and foot of many old graves, showing that, though excluded from South Arabia on account of their faith, yet these old Yemenites gloried in the Cross of Christ. They continued to glory in it until "the sons of God saw that the daughters of men were fair," and the mixed marriage did what persecution could not effect.

It would scarcely be honest, however, if one did not acknowledge the great debt, which the medical profession as a whole, and medical missionaries in particular, indirectly owe to Bishop Nestorius. It was wholly due to the persecution which arose out of the Nestorian heresy that very many clever and good men turned their attention to medicine, and there can be no doubt about it that the Landispur school would never have had an existence had not the Nestorians been forced to flee from Odessa, and to carry with them into their new home that spirit of research and of independence which could no longer find

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a place of rest in a nominally Christian land. All know that it was at Landispur that a license to practice medicine was first granted, and those parchments given which differentiated the regular practitioner from the quacks and mountebanks, who were even more plentiful in those days than they are now. Moreover it was the teachers of this school who first showed the difference between pharmaceutics and therapeutics, thus clearing the way for a more scientific search.

Still it must be confessed that, though those Christian physicians were chosen to be a light, a leaven and a salt to the world with which they came into contact, they did not rise to the high calling whereunto they had been called. And not until the 16th and 17th centuries do we find the Jesuit missionaries using medicine as an adjunct to their work. It is from them that we got our knowledge of cinchona, ipecacuanha and many other drugs.

The 19th century had dawned, however, before Protestant missionary workers thought of medical skill being employed. Then Dr. John Thomas was sent out to help Carey; Krishna Pal, the village carpenter, was brought into Christ's Kingdom through the medical man's instrumentality, and the holy fire began to spread in Bengal, which no human means could ever put out.

In the year 1822, the need for medical missionary work was urged by Doctor Douglas of Cavers. In 1840 Dr. David Livingstone was sent out to Africa, and ever since the medical missionary's skill has been used in difficult fields, for it became increasingly plain that he could go and be welcomed where any other would only meet opposition.

Ion Keith Falconer knew this, and planned his mission in South Arabia on medical lines, as it became increasingly plain that necessity would draw even bigoted Moslems to the doctor, to whom many opportunities of speaking a good word for Jesus would be given, that would be denied to other earnest evangelists. Events have justified Keith Falconer's plan of action, as a visit to the doctor's

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morning clinique in any one of the Arabian mission stations will show.

The present doctor in Sheikh Othman is working alone, and therefore can see only a limited number of patients. He hopes, however, that when the hospital is fully equipped with nurses, and things come back to their pre-war condition, huge crowds will once more be treated in the hospital, and on their sick beds will hear the story of the great Physician's power to heal both mind and body by purifying the soul.

Every morning at 7:30 o'clock there is an audience numbering from 100 to 200 gathered together to hear the Gospel story before the morning clinique. On the preacher's left there may be 40 or 50 women and young children who have come for treatment. These, hidden from the male congregation, hear the wonderful words of Life, and it will always be a pleasure to think that the first convert led to Christ by the writer in Arabia, like St. Paul's first convert in Europe, was a woman.

Many in the audience come long distances, some more than a thousand miles, carrying letters with them from old patients who have been healed in the hospital, telling of their welfare, and praying for a blessing on the mission. One who had been healed in body and cleansed in soul sent a donation of Rs 300 (nearly $100) when he heard how the Turks had destroyed the hospital, and he prayed that others also might be brought into the light in the house of healing.

After the preaching service is over, the Rev. James Robson, who has now joined the mission, goes among the people and sells Scripture portions, which are carried far into the interior. We pray and believe that the entrance of God's Word will give light, and that Arabia will ultimately be won for Jesus Christ.

JOHN C. YOUNG.

Aden, Arabia.

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WHAT TO PREACH TO MOSLEMS

What is said in this paper is based on experience rather than theory. Experience doubtless forms a basis for the conduct of the individual. But the experience of one may have little value in shaping the conduct of another. The personal characteristics of the individual are a very important factor in the success or failure of any missionary in preaching to Moslems. The methods of one, if closely followed by another, may lead to failure. Different methods might lead to success. Parrot-work in preaching the Gospel to Moslems is dangerous. I have been asked, "What is the first thing you do on entering a village? Do you immediately begin religious conversation? What is the first thing you say on approaching a Moslem with the Gospel? Just how do you act and talk?" Not all men have natural adaptability for preaching to Moslems. The personality of the individual is so important a factor that each preacher to Moslems will succeed or fail, to a very large extent, by being perfectly natural. If he succeeds, it will be by being himself, and by shaping his conduct in accordance with the guidance of the Spirit, and by being able to turn to advantage the circumstances of the moment, rather than by imitating some other man's experience, or following too closely some other man's theories.

I have learned some lessons by observation and experience which are useful to me, and I pass them on for what they are worth.

Avoid argument, controversy, and disparaging references to Mohammed, the Koran, and Islam. If reference must be made to the things of Islam, speak of that which is good. Islam is a half truth, and therefore the most difficult religion in the world to combat. But give the devil his due. Never display heat or temper. Never say things simply because they cut. All these things are

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suited more to repel the Moslem than to attract him. Avoid argument with individual professed fanatics. Little if any good is accomplished by meeting them. Seldom answer or discuss questions that are asked while preaching. Sometimes they can be answered by a snapshot, but usually, if they must be noticed, invite the questioner to a private interview. Preserve a dignity that is born of the consciousness that we are preaching the truth. Always try to leave the pulpit or bazaar in such a way that you can return without embarrassment, so far as anything you have said or done is concerned. When people curse you, say "Thank you" or "God bless you." I know a colporteur who was canvassing a bazaar in a good sized town, when one shopkeeper called out to another, "There comes the old book-seller your brother. Buy a book from him." The colporteur replied, "I may become a dog, but I never will become your brother." He never sold that man a book. I know a missionary, who in some respects is a very able man. His favorite method of presenting the Gospel to Moslems is by controversial argument. When one of his meetings was finished, the Moslems went away very angry, and one of them was heard to say, "That man has the religion of a beast." I have never heard of that missionary as being the instrument of leading one Moslem to Christ.

There are two general methods of presenting Christ to Moslems, viz., the destructive, and the constructive. By the destructive, I mean setting forth Mohammed, the Koran, and Islam in a disparaging light; saying things about their shortcomings and fallacies which may be perfectly true, but which are unwise to say. By the constructive, I mean presenting Christ and His glorious Gospel in such a way as to attract Moslems. When the purity and beauty of Christ's life, the sublime truth of His teachings, His infinite, eternal, and holy love, and His divine power to save the souls of sinners from spiritual death, are affectionately set forth in the power of the Holy Ghost, the fallacies of Islam will take care of themselves,

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and the Gospel will appeal to the hearts of Mohammedans. We are out to *win* men, not to repel them. Preach sympathetically. Regard Moslems simply as lost sinners, whom God loves, and for whom Christ died, and preach accordingly.

Preach on a level which hearers can understand. This does not mean regarding all the people in every group of listeners as uneducated men who can never think for themselves, and therefore talking baby-talk to them. In almost every crowd of men there will be one or more above the average in intellect and education. The skilful preacher will gain that man's ear while causing the less intellectual and educated to understand. The average missionary is incapable of quoting effectively Arabic passages from the Koran or passages from the poets and from Persian literature, and such quotations should be used cautiously. But many good quotations and illustrations can be drawn from Moslem life and thought, and put into such form as to convince and attract. Draw many illustrations from the Bible. Do not try to display scholarship or high attainments in the Persian language. If manuscript sermons are used, it should be very rarely, and then only on formal and stated occasions. Remember it is your business to make as many as possible of your hearers clearly understand what you are trying to say. Make thorough preparation, and then preach offhand with nothing more than notes. Extemporaneous, but not impromptu, preaching is the best method. Keep a few of your best sermons always on tap for emergencies. Repeat them often enough so that you can preach them in the midst of confusion. Theoretically, at least, every clergyman has been trained in homiletics and in presenting the Gospel message, and the general principles of good seminary training, modified in their outward form so as to meet the needs of the Moslems, hold good.

In Persia, preaching to Moslems includes pulpit work, itinerating, bazaar preaching, and social intercourse. Live with the people. Eat, drink, and sleep in their

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houses. Learn not to be annoyed by vermin. Go to their shops. Get acquainted with their methods of thought, their life, their difficulties. Learn to observe from their point of view. Never hold the Book behind your back while preaching. Never drop it, or toss it carelessly on to the table or carpet. Manifest a holy reverence for the Book. Emphasize without argument that the whole Bible is the Word of God. Emphasize Bible reading for all who can read, or who can get someone to read to them. Emphasize God's love manifested in Christ. Islam glaringly lacks the fervor of God's love. It is our great drawing card. Preach the simple doctrines of God's love, justice and mercy. Preach the virgin birth, the Trinity, the crucifixion, the atonement, the resurrection, the ascension, the second coming, the day of judgment, heaven, hell, God's foreknowledge, and man's free will. Preach Christ, the only and sufficient Saviour. Preach salvation through the atonement of Christ by means of repentance, faith, and obedience to His teachings.

The following are some of the texts I have preached on in Meshed during the past year:

Col. 3:2, "Set your affection on things above, not on things on the earth."
Heb. 11:8, "By faith Abraham, when he was called.....obeyed."
Matt. 7:13-14, "Enter ye in at the strait gate."
Jno. 16:8, "He will reprove the world of sin."
Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."
Jno. 1:29, "Behold the Lamb of God, which taketh away the sin of the world."
Isa. 57:21, "There is no peace, saith my God, to the wicked."
Jno. 3:7, "Ye must be born again." (four times.)
Jno. 6:48, "I am that bread of life."
Lk. 9:56, "The Son of Man is not come to destroy men's lives, but to save them."
Rom. 3:20, "By the deeds of the law there shall no flesh be justified."
Gal. 3:13, "Christ hath redeemed us from the curse of the law."
I Tim. 1:1, "Jesus Christ, which is our hope."
Matt. 16:26, "What is a man profited, if he shall gain the whole world, and lose his own soul?"
I Tim. 1:15, "Christ Jesus came into the world to save sinners."

The primary object of Christian missions is to spread the Gospel of salvation for sinners through the atonement of Jesus Christ. Medical, educational, literary, and all other forms of missionary work which are not direct

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preaching, should aim specifically at this objective, or else they should have no place in mission organization. Every missionary is in a very specific and definite sense a preacher of salvation through Christ. Repeatedly during the past year, I have preached to people on a Sunday who were dead before the next Sunday. In every congregation or group of listeners there are likely to be some to whom we shall never again have the opportunity of preaching the name of Christ. We are dealing with the eternal destiny of immortal souls.

L. E. ESSELSTYN.*

Late of Resht, Persia.

*Since this article was written, Doctor Esselstyn has passed away.

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DID JESUS FORETELL AHMED?

Origin of the so-called Prophecy of Jesus concerning the coming of Mohammed.

"And when Jesus the son of Mary said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed." *Suratu 's-Saff.*

The commentators on this verse bring forward the words of Jesus concerning the Paraclete as being the prophecy referred to in the Koran.

Two things are, however, to be kept distinct—(1) the proofs sought after by those who came after Mohammed, to justify and to authenticate his mission, of which we may say that all was grist that came to their mill; and (2) the idea which Mohammed himself had in bringing forth this supposed prophecy, for it must have been either a pure invention without the slightest foundation, or he must have heard of some supposed words of Jesus, which formed the basis of this so-called prophecy about himself.

He may have heard in some way or other about the words of Jesus referring to the Paraclete, and some one may have been ingenious enough to suggest, as do the commentators, that *Paracletos* is corrupted from *Periclutos,* illustrious, of which *Ahmad* might be considered a translation.

Neander says in his "Church History,"—"Before the time of Mohammed, Mani gave himself out to be the Paraclete promised by Christ. Hereby he in no wise understood the Holy Ghost, but a human person, an enlightened teacher promised by Christ, who was further to develop the religion revealed by him, in agreement with his Spirit, and purifying it from the corruptions of

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Ahriman, especially from those which had sprung from its combination with Judaism."

But is there no other passage in the Gospels, which Mohammed may have heard read and translated into Arabic, and which with a little adaptation may have given him the idea of a prophecy referring to himself?

It is true that "as early as the eighth century we find Mohammedan scholars quoting various passages of the New Testament, particularly the saying regarding the Paraclete in John's Gospel, which they understood of Mohammed. He himself, however, knew the Gospel narrative from oral tradition only." (Nestlé, Textual Criticism of the Greek Testament.)

No doubt Mohammed supposed, as do the Moslems today, that the Gospel, after the manner of the Koran, contains the words of God given by the mouth of Jesus. No other would be the speaker in the Gospel but Jesus as the mouthpiece of God, unless Jesus himself referred to the words of a former prophet, as Mohammed is supposed to do here.

If then Mohammed heard read in Arabic, or translated into Arabic, the following testimony of John the Baptist concerning Jesus, as found in the Gospels, he may have considered them to be the words of Jesus, and have readily interpreted them as referring to himself.

Matt. 3:11. "He that cometh after me is mightier than I." *Wa lākini 'lladhī ya'tī ba'dī huwa aqwā minnī.*

Mark 1:7. "And he preached, saying, There cometh after me he that is mightier than I." *Wa kāna yakrizu qā'ilan ya'tī ba'dī man huwa aqwā minnī.*

Luke 3:16. "There cometh he that is mightier than I." *Wa lākin ya'tī man huwa aqwā minnī.*

John 1:26. "In the midst of you standeth one whom ye know not, even he that cometh after me." *Wa lākin fī wasatikum qā'imuni 'lladhī lastum ta'rifūnahu huwa 'lladhī ya'tī ba'dī.*

John 1:30. "This is he of whom I said, After me

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cometh a man which is before me; for he was before me." *Hādhā huwa 'lladhī qultu 'anhu ya'tī ba'dī rajulun sāra quddāmī liannahu kāna qablī.*

If to these verses we add the words of John the Baptist, in which he speaks of the coming one as greater and more glorious than himself in every respect, so that he is not worthy even to stoop down and unloose his sandals, we certainly get the idea, if not the word, of one who was *Ahmad,* more worthy of praise, honor or glory than himself.

The chief reason that has led me to ask whether we have not here the ultimate origin of the Koranic verse is the fact that the very words *ya'tī ba'dī,* or, which is the same thing, *ya'tī min ba'dī,* are employed here, as in the Koran; and further that they are followed by a comparative *aqwā minnī,* "mightier than I,"—Greek ἰσχυρότερος. Mohammed may have heard it translated *amjad, ahmad* or *afdal,* or some term which would suggest to him the comparative form *Ahmad,* which might be taken as his name.

If he heard these words read, or if they or their equivalent were reported to him, he would most likely have considered them to be *words pronounced by Jesus,* and he had imagination and ingenuity enough to adapt them and interpret them as referring to himself. The Koranic verse would be the result of putting the supposed prophecy into the "perspicuous Arabic tongue."

If he did not mistake the speaker of the words, it may still be possible that the words of John referring to Jesus were deliberately copied and put into the mouth of Jesus as referring to Mohammed. In either case there is a possibility that the words under consideration are the ultimate foundation of the supposed prophecy.

There is no Koranic reference to the special ministry of John the Baptist beyond that contained in the announcement of the angels to Zachariah—"And the angels called to him while he stood praying in the sanctuary, saying,

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'Verily God promiseth thee a son named John, who shall bear witness to the Word which cometh from God.' "

As to the question of Arabic versions of the New Testament, Nestlé refers to F. C. Burkitt in Hastings' Bible Dictionary, i.136-138. Burkitt thinks that the oldest monument of Arabic Christianity is the manuscript formerly belonging to the convent of Mar Saba, now known as Cod. Vac. Arab. 13, and numbered 101 in Ti Gr. which is generally assigned to the eighth century. It originally contained the Psalter, Gospels, Acts and Epistles, and is derived from the Syriac. Fragments of Matthew, Mark and Luke, and of the Pauline Epistles are all that now remain. (Nestlé: Textual Criticism of the Greek N. T., p. 143.) This oldest monument of Arabic Christianity may have had direct ancestors leading back to the time of Mohammed. At any rate he may have heard one of these verses read and translated from Syriac into Arabic. The nearest approach to the Koranic verse is that in Mark's Gospel—

(Gospel)
wa kāna yakrizu qā'ilan ya'tī ba'di man huwa aqwā minnī
(Koran)
mubashshiran bi rasūlin ya'tī min ba'dī 'smuhu Ahmadu

I make this suggestion as the possible ultimate origin of the Koranic verse, and should like to see if any further light can be thrown upon the subject by the exercise of critical acumen and fuller knowledge than mine.*

PERCY SMITH.

Constantine, Algeria.

*Dr. Duncan B. Macdonald, of Hartford Theological Seminary, writes me in regard to my suggested solution of this question: "Your point cannot, I fear, be proven, but it is I think highly probable. I have nothing here to consult, Syriac version or otherwise, and I doubt if much light would be found there, for I think it is almost certain that the Syrian-Arabian Church used the system of oral translation in its services, that is, the early stage of 'targums.'

"As to your questions: (1) There is no evidence that Mohammed was ever called Ahmed; as names, the two words are quite distinct. (2) I have no doubt that the Quranic passage you quote refers to a real or supposed passage in Scripture. (3) I have no doubt that Mohammed had often been present at Christian services and had picked up and stored away in his memory recollections, often queerly distorted, of what he heard or supposed he heard. These came to the surface later in his automatic, semi-automatic, and quite conscious utterances.

"As to the connection of your passage with the Paraclete passages in John, remember that the Periclytos suggestion is due to Father Marracci, and reached the Mohammedan world only through Sale's version. I have no doubt that your view of Mohammed's idea of the Injil is correct. He would think of it all as divine utterances through 'Isa'—just like the Quran. And that is the attitude of Islam after him. It holds that our gospels are parallel to the traditions." P. SMITH.

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CURRENT TOPICS

A Fetwa Against Bolshevism

"In view of the possibility of a keen Bolshevist propaganda being introduced into Egypt," says the *Egyptian Gazette,* it would be useful if the Government followed the example of the authorities in India, who had the Fetwa of the Sheikh el-Islam against Bolshevism printed and published it throughout India, with the result that the Moslem population was greatly impressed. Bolshevism has for some time past been insidiously propagated there, and the effects of the Fetwa were found most satisfactory in impressing the followers of Islam with the noxiousness of the new doctrines. The Fetwa reads as follows:—

"Bolshevism is at present engaging the attention of those who control the destinies of nations. It is the duty of Islam, which directs a great portion of humanity, and reflects their sentiment, to proclaim its attitude to all Mohammedans, and to the world in general. Whatever may be the basic principles of Bolshevism, the fact that their application is harmful to humanity, to social life, and to the rights of individual property makes it quite impossible to reconcile them with the principles of Islam.

"Since the birth of Islam until now attacks upon life and property, theft, massacres, pillage and rape have always been condemned, and our sacred literature not only condemns but imposes penal sentences for such acts. Islam requires general progress, tranquillity, and happiness. It, therefore, forbids the taking of the life and the property of others, and ensures most emphatically the rights of property of individuals and communities.

"Consequently Islam rules that each individual has a complete right to bequeath his property, during his lifetime or after his death. Islam being unable to tolerate the spendthrift, and with a view to preventing the spendthrift from squandering his riches to the detriment of those who are left destitute, requires that the fortune be divided partly among the relatives and partly among the poor. It is to the interest of Islam that all its strength and influence should be concentrated to oppose the Bolshevists as a danger threatening civilization, justice, and right."

Mohammedanism in the West Indies and Trinidad

Mr. Thaddeus Neff writes from San Fernando, Trinidad: "It is difficult to ascertain the exact number of adherents to the Mohammedan faith in the West Indies. It is, however, known with certainty that they number up into the thousands and are gradually on the increase. Few followers are gained here through teaching the doctrines of the Koran, but practically all the offspring of Mohammedan families are taught and confirmed in their faith.

"Most of the Mohammedans in the West Indies and British Guiana emigrated from India, or else were born of Mohammedan parentage.

"Almost every community of a score or more of Moslems has a

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mosque, where prayers and religious exercises are regularly observed, and where their children are taught the Koran.

"Trinidad and Demerara, British Guiana, S. A., have each approximately forty Mohammedan mosques. Many of these structures compare favorably with the Christian houses of worship of the towns and villages.

"A few Moslems have been converted to the Christian religion in the West Indies, but most of them, though somewhat more liberal in their religious views, are staunch believers in Mohammed and the Koran. The Moslems, here as elsewhere, where opposed, manifest a great deal of zeal in their endeavors to propagate their faith; indeed at the present time learned *maulvies* go about the country attacking the Christian religion and advocating that of Mohammed. Many of the Moslems of the West Indies, though quite conservative, indulge in habits and practices that are forbidden in the Koran; even drunkenness is not uncommon among them.

"The greatest barrier to winning the Moslems of the West Indies to Christ and the Truth is the disgraceful and inconsistent example set by so many professed Christians.

"Please pray that true Christians may win more of the Moslems of the West Indies to Christ and His Gospel."

Hungry for the Bible

Here are two incidents.

At Tangier a Moorish lad said to the Bible Society depot-keeper: "I don't want to forget what they taught me at the Raymund Lull Orphanage about the Saviour, so I have come to buy a Gospel"; and he bought St. Luke in Mogrebi Arabic.

A Moslem *mullah,* who belonged to Nishapur in Persia, gave the following testimony at his baptism: "My grandfather was the head of a certain sect of Islam at Herat, in Afghanistan. When I was a boy, my father once took me to India, where I met a missionary doctor, who talked to me about his own faith, and his words I have never forgotten. As a young man, I felt dissatisfied with my own religion, and searched here and there to find something better—but in vain. Six years ago there came to Nishapur a man selling books. He told me that I should read them for myself. So I bought a large book, and began to read. I had not gone far when I realized that it was for this that I had been looking so long. It satisfied the hunger of my heart; and three years ago I believed in Jesus Christ."

Survey by Aeroplane in Egypt

The *Near East* gives the following news that may hold out a challenge to missionary methods: "The Nile Valley between the Delta Barrage and Aswan has just been surveyed in quite the latest way—by aeroplane. The work was carried out by the Middle East Air Force, on behalf of the Egyptian Government, and it is reported that it has already proved of great use to the Irrigation Department. The value of the aeroplane in the Near East, especially in overcoming difficulties of desert crossings, is becoming more apparent almost daily. Only last month it was announced that the R. A. F. had opened up a practicable route from Jerusalem across the Syrian and Arabian deserts to Bagdad—

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the achievement being all the more remarkable because a chain of ground stations has been established, with refuelling and revictualling stations. Although we must certainly expect trouble along this route, its surveying and laying out constitute a fine feat in themselves, and the flights already recorded—one of twelve hourse from Cairo to Bagdad by Sir G. Salmond, and three of about fifteen hours each in the other direction—show the value of the route. Another development in Near Eastern travel is promised in the form of a London-Constantinople service to be inaugurated shortly by a Continental firm. We should like to see such a service run by a British firm; for there might then be a chance of British mails and British goods competing on equal terms with those of our Allies and rivals."

Can Arabic be the Language of Civilization?

Mr. Donald A. Cameron, late H. M.'s Consul General at Alexandria, writes in the *Spectator* as follows:

"Remove every British official from Egypt, put the clock back to 1875, just before Mr. Disraeli bought the Suez Canal shares, regard the Nile Delta as a Terra del Fuego in which we have no interest, no trade, no road to India, nothing but a clean slate. The difficulty of language remains. Forty years' study of Arabic has convinced me that the noble Arabian language is entirely unsuited for modern European civilization—a civilization of finance, banking, shipping, commerce in the fullest sense of the word. The Arabic language and alphabet are almost as useless as Cuneiform Assyrian for modern purposes. Imagine the business of our city carried on in foreign languages with superior foreign competitors, while English was reserved merely for servants. Education is impossible in Arabic. Every intelligent Egyptian lad is anxious to master French (or English) in order that he may qualify in European, foreign, Christian medicine, law, or engineering. Many enlightened natives are sending their sons to be educated on the Continent, and several Egyptian students are to be found in London, working at economics, with a view to a career on their return home. There is little hope of any career, because Egypt, an artificial oasis fed by the life-giving streams of Abyssinia, is occupied by millions of ignorant peasants who can never be educated, and whose trade is in the hands of the Levantines. The Capitulations can never be abolished in substance, because they mean capital and commercial credit, having existed from time immemorial, like the pyramids and palm trees. They will be stronger than ever with the Mixed Tribunals reinforced. New presbyter will be but old priest writ large. The more it changes, the more it will be the same thing. There is no need to quibble over words. '*Himaya*' in Arabic means both protectorate and protection. Abolish the former, if offensive; but we must protect the native Moslems from the Levantines, because the Arabic language is but a clumsy knife as compared with our modern high speed tool of speech in English, French, Italian, or Greek."

The Fast of Ramadan in Sierra Leone

"Last night the new moon appeared, and with it the end of the Moslems' month of fasting," writes the Rev. Henry N. Medd. "Today is the 'Festival of breaking the Fast.'

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"It was during Ramadan that a rare opportunity presented itself. I went to the mud-house of one of the chief men of this place 'to rub his leg with embrocation'—truth to tell! It happened my patient was leaving the house the moment of my approach. He was going to the mosque, which is situated hard by. I rubbed his 'calf' and accompanied him out to the road. Already a large number of Moslems were standing outside the gates of the mosque, awaiting the 'call' to pray. It seemed a glorious opportunity—there was the crowd, and there was the atmosphere! My patient introduced me and the results of embrocation to the crowd. I talked to them on the things about which we are agreed, and finally delivered the Gospel Message of the world's need and its only Saviour. It was an impressive open-air service. The 'call' came, the gates opened, and as those prayer-seekers wended their way to the place of prayer I felt the ground was holy ground. I raised my heart—and my helmet."

"Passing through the town I saw the Moslems gathered from many miles round; dressed in gay-colored robes they presented a gorgeous spectacle in the blazing sunshine. During every day of one whole month these devoted sons of Islam have rigorously abstained from food and drink. If by any chance one of them should be a pedestrian on some parched plain, no matter how burning the sun or how scorching the wind, he must not suffer a drop of water to pass his lips during a long day. He can only look forward for the sunset, when, without compromising his faith, he may slake his thirst and refresh with food his drooping frame. Hence, night after night, during the longest month I have ever known, I have heard unusual noises coming from the Moslem camp situated on the outskirts of the mission compound. To-day the roads are alive with tom-toms, singing, and dancing."……

Third Moslem Converts' Conference at Zeitoun

During the week previous to the Conference, Marcus went round visiting the converts in the Cairo district. He was greatly impressed with the appreciation shown by nearly all of the thought for them as converts displayed in its organization, and more especially because of the personal visit paid to them. He found several of them feeling intensely the loneliness of their position, and some in great need, and it seemed to him that God was calling him to make it one of his first duties to visit them regularly, to help and cheer them on the way. Letters were also received from different parts of the country, most of them expressing gladness that their spiritual needs were being considered.

The same gladness was evident on the faces of those who arrived on the Monday evening and Tuesday morning. The first two to arrive joyfully set to work cleaning the conference knives and forks and spoons. The second two, tired out with a long journey from the Upper Country, being shown to a place where they could lie down, when seen a few minutes later were pouring out their souls in prayer for blessing on the Conference.

About forty converts attended, but we did not have as much help from the missionaries of other societies as usual. Amongst those who helped in the speaking were Doctor Zwemer, who gave a magnificent address, illustrated on the blackboard, about the causes of Peter's fall;

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Mr. Upson, who gave a series of blackboard lessons upon the birth and childhood of the believer on Tuesday morning, the youth and growth of the believer on the Wednesday morning, and on the manhood or perfection of the believer on the Thursday morning; Doctor Phillips, who conducted the united Communion Service on Thursday afternoon, and in preparation led us through the Bible, studying the benefits to the believer of the shed blood of our Lord and Saviour Jesus Christ. What a blessed time was that Communion Service, when, I think, for the first time in the history of this country, men and women converts from Islam met together round the Table of the Lord; we felt this was full of great promise.

There was a great spirit of prayer in all the meetings, and in some particularly, the hush of God's presence was intensely real. We cannot record any startling emotional results of the Conference, but one felt that a solid foundation was being laid for a steadier and holier life for many.

As in all Converts' Conferences hitherto held, there was a great deal of talk between meetings amongst themselves as to the advisability of uniting together in some way for their common welfare. We rather feared the consequences of this, for some of their leaders were pretty wild in their ideas; but when after the Communion Service Marcus read out what we might call their "articles of association," we at once felt that God had answered prayer and had kept them absolutely moderate in their aims.

This is largely a self-help movement. That is to say, that the converts who are in employment and receiving wages will join together to help those who are in distress. There is to be a committee, composed of four of the converts and two missionaries, to look into all matters that concern the converts and to see that they are visited and cared for. The native members of this committee were elected by ballot, and we felt that the choice of men could not possibly have been better made.

GEORGE SWAN.

How Islam Spreads in Africa

"The way in which Islam is marching southward is dramatically shown by a recent incident. A few years ago the British authorities suddenly discovered that Mohammedanism was pervading Nyassaland. An investigation brought out the fact that it was the work of Zanzibar Arabs. They began their propaganda about 1900. Ten years later almost every village in southern Nyassaland had its Moslem teacher and its mosque-hut. Although the movement was frankly anti-European, the British authorities did not dare to check it for fear of repercussions elsewhere.

"Islam has thus two avenues of approach to the African Negro—his natural preference for a militant faith, and his resentment at white tutelage. It is the disinclination of the more martial African peoples for a pacific creed which perhaps accounts for Christianity's slow progress among the very warlike tribes of South Africa, such as the Zulus and the Matabele. Islam is as yet unknown south of the Zambezi, but white men universally dread the possibility of its appearance, fearing its effect upon the natives. Of course Christianity has made distinct progress in the Dark Continent. The natives of the South

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African Union are predominantly Christianized. In east-central Africa Christianity has also gained many converts, particularly in Uganda, while on the West African Guinea coast Christian missions have long been established, and have generally succeeded in keeping Islam away from the seaboard. Certainly all white men, whether professing Christians or not, should welcome the success of missionary efforts in Africa. The degrading fetishism and demonology which sum up the native pagan cults cannot stand, and all Negroes will some day be either Christians or Moslems. In so far as he is Christianized, the Negro's savage instincts will be restrained and he will be disposed to acquiesce in white tutelage. In so far as he is Islamized, the Negro's warlike propensities will be inflamed, and he will be used as the tool of Arab Pan-Islamism, seeking to drive the white man from Africa and make the continent its very own."—From *The Rising Tide of Colour* by LOTHROP STODDARD.

Study Course in Islam at the Cairo Study Centre

The general plan of the course, outlined for three years' work, is to give the missionary student sympathetic knowledge of Islam, its origin and character, its strength and its weakness, as a religious system. The aim of the course is practical, not theoretical. It is to fit the missionary for service as a winner of souls. Each year of the studies includes four parts as indicated. It is very advisable that the work of the first year be done before arrival on the field and an oral examination on arrival should be given the candidate to indicate the degree of progress in knowledge of Islam already attained.

FIRST YEAR:

(a) *General view of Islam,* with special reference to its two-fold character *Imân* and *Dîn.*
Text books: Gairdner's REBUKE OF ISLAM or Zwemer's ISLAM A CHALLENGE TO FAITH.

(b) *Popular Islam.* Macdonald's ASPECTS OF ISLAM or Miss Van Sommer's OUR MOSLEM SISTERS.

(c) *Historical and Critical.* Pamphlet published by the Board of Missionary Preparation, New York, entitled PREPARATION OF MISSIONARIES FOR MOSLEM LANDS (This is for guidance in the whole course, especially for its bibliography).

(d) *Method.* Selections from Rice's CRUSADERS OF THE TWENTIETH CENTURY.

SECOND YEAR:

(a) *General view of Islam* with special reference to its sources and Arabic terms. Text books: Stanton's THE TEACHING OF THE QURAN.
F. A. Klein's THE RELIGION OF ISLAM, especially the footnotes, THE REPORT OF THE LUCKNOW CONFERENCE 1911, and Wilson's MODERN MOVEMENTS AMONG MOSLEMS for reading.

(b) *Popular Islam.* Claude Field's MYSTICS AND SAINTS IN ISLAM.
Zwemer's INFLUENCE OF ANIMISM ON ISLAM.
Lane's MODERN EGYPTIANS (Chapters on Superstition).

(c) *Historical and Critical.* Margoliouth's MOHAMMED AND THE RISE OF ISLAM and his THE EARLY DEVELOPMENT OF MOHAMMEDANISM.

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(d) *Method.* Tisdall's MOHAMMEDAN OBJECTIONS ANSWERED using Zwemer's Syllabus Outline.

THIRD YEAR:

(a) *Special View of Moslem Theology.* Macdonald's THEOLOGY OF ISLAM or Amir Ali's THE SPIRIT OF ISLAM.

(b) *Popular Islam* (The old Orthodoxy). Kitab Mufid 'Awam al Muslimin by Al Jirjani, Cairo, Al Maliji, 1912. (For Arabic terms and view-point) vowelled text only.
(The New Islam) Khuda Bukhsh—ESSAYS INDIAN AND ISLAMIC, and Howard Walter's THE AHMADIYA MOVEMENT.

(c) *Historical and Critical.* Sell's HISTORICAL DEVELOPMENT OF THE KORAN.
Lane-Poole's MOHAMMEDAN DYNASTIES (London, 1894).
Nicholson's LITERARY HISTORY OF THE ARABS (for reading).

(d) *Method.* The use of Matthew's Gospel with Moslems (Lectures). Also Biographical Studies, e. g., LIFE OF AL-GHAZALI, KAMIL ABDUL MESSIH, A MOSLEM SIR GALAHAD, SWEET FIRST FRUITS, etc.

LABORATORY WORK: Visits to Mosques, Schools, Libraries and Museums, using Lane Poole's STORY OF CAIRO (as Guide book), Funerals, Weddings, Zar, Zikr, 'Aqiqa Ceremony, Schools, Hospitals; beginning with the first year.

N. B. (a), (b) and (d) obligatory courses. (c) optional or recommended except in the first year's course.

The ambitious student will find a larger and more difficult program outlined in the pamphlet entitled *Preparation of Missionaries for Moslem Lands.*

The Redhead Sect

"Dr. N. Daghavarian, a distinguished Armenian physician and author of Constantinople, recently wrote for the *Avedaper* and also issued in pamphlet form an interesting series of articles on the Kuzulbash sect as found in Turkey. His articles are based on personal investigations. The theory of the learned author is that the Redheads are the lineal descendants of the Armenian Paulicians and Tontragists.

"In order to escape persecution by the Greeks and Armenians, some of the Paulicians and Tontragists made friends with the Arabs and entered under their protection, took Arab names and outwardly accepted Islam. They even adopted circumcision, while retaining their old beliefs.

"These nominally Moslem sectaries now live in all parts of Armenia and are known under the name Redheads, (Kuzul bash).

"The Redheads, like the Tontragists and the Arkhvalists, who sprang from the former, have kept in principle three Christian sacraments, for although they have changed Baptism into Circumcision, they have retained Confession, Penance and Absolution, and Communion. Like the primitive Christians they have night watches for singing Psalms, they have preserved the memory of fasting connected with several Christian festivals, they have a sacred staff; some of them believe, like the Manichaeans, in the transmigration of souls, and finally they have adopted some of the beliefs and customs of the Alevi Moslems.

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"The Redheads number more than a million. In Sivas vilayet there are about 350,000 and their principal centres are Divrig, Tomes, Yildizli, Zara, Hafik, Zilé, Mejideuzü and Hajikeuy. In Mamuret-ül-Aziz vilayet there are 300,000, chiefly in the sanjaks of Dersim and Malatla. In Erzroum vilayet there are over 100,000, mostly in the kazas of Baibourt, Keghi and Terchan. In Angora vilayet also there are over 100,000, they are found too in the Bitlis and Diarbekir vilayets and in the sandjak of Samsoun. They are an agricultural and cattle-raising people. It is quite exceptional for them to engage in trade. In general they live in isolated plateaus or desolate places, the result of the persecutions to which they were formerly subjected.

"The Redheads practice Circumcision, not Baptism. According to some, they do this from fear, not on principle, but they accept it because even Christ was circumcised.

"The expenses of the rite of circumcision (the fee for circumcision, the clothes of the child and priests, of the other children and sometimes of the adults of the house), are borne by him whom the Turkish Redheads call *babaluk* and the Kurds, *kirva,* who corresponds to the Christian godfather in baptism. During the act of circumcision the child is held in the arms of the *kirva,* just as among Christians the infant is held at baptism in the arms of its godfather. Circumcision takes place in early childhood, sometimes later, but generally is performed before the age of 15; uncircumcised individuals are also found among them."

Condensed from *The Orient.*

Islam in England

The daily press of London is utilized by the Ahmadiya propagandists from time to time as the two following items bear witness:

"To the Editor of the Times:

"Sir,—We, the undersigned, members of the Moslem Ahmadiya Brotherhood, rejoice to observe that the Lord Chamberlain has had the good taste to object to the use of the title *Mecca* regarding the forthcoming production at His Majesty's Theatre. The use of such a title would be abhorrent to all Moslems, who respect their faith and regard the name of Mecca with great veneration. We are grateful to the Lord Chamberlain for sparing us the sight of seeing the name of the Holy City of Islam placarded about London to advertise a theatrical performance, no matter how attractive.

"We are, Sir, your obedient servants,

"F. Mohammed Sayal,
"Moulvi Mubarak Ali,
"Mohammed Husain Malik,
"Osman Effendi.

"The Mosque, Melrose-road, East Putney, May 27.

"Yesterday the Muslim world celebrated "Eid," the feast of joy, which marks the closing of the long fast of Ramadan, and there was a large gathering of the Mussulman community in England at the Mosque, Woking, for the event. On carpets spread upon the lawn in the beautiful grounds of the mosque knelt representatives of the faithful from India, Turkey, Persia, Egypt and the Soudan, and Africa. The Turkish Ambassador, Rechid Pasha, was present, together with Shaikh

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M. H. Kidwai of Gadia (Indian Muslim delegation), Mirza Hashim Ispahim, and Prince Abdul Hamid. The King's Indian orderlies formed a picturesque group, and there were numerous red fezzes, gaily-colored turbans, and embroidered coats to lend brilliancy to the scene. Mingled in the prayer line or seated round as devout spectators were many English ladies and gentlemen, converts to Islam or friends of the devotees.

"The Imam, Mustafa Khan, who conducted the prayer, intoned the salutations and praises in soft, strange, arresting cadences of voice that seemed to bring the Orient very near. After the fervent prostrations towards the East, when the salutations 'Peace be upon you' had been uttered, the supremacy of Allah proclaimed, and the ears and eyes had been touched in token that the devotee had shut his senses off from all communion but that with God, the Imam delivered a short address on the principles of Islam, showing how Islam was a universal religion, capable of being received by all humanity. The conception of God in Islam was, he said, that of a universal God, and in their belief there was no antagonism between Mahomet and Christ. Islam was a practical religion. The practice of prayer, which brought the king and the beggar shoulder to shoulder in the prayer line, impressed the truth of human fellowship; and the severe fasts taught the rich to understand and to sympathize with the sufferings of the poor.

"The celebration concluded with a luncheon at which the guests took it in turn to wait upon their fellow guests, without distinction of rank; and men hugged one another ceremoniously but heartily in their delight at relief from a season of very real privation."

The Passing of Islam Among the Moros

Mr. O. Garfield Jones, writing in the New York *Christian Herald,* enumerates some of the forces that are disintegrating Islam among the Philippine Islanders as follows:

"Of course, the Philippine government is not carrying on any proselyting campaign. The government officials and the public schools are non-religious. But modern science, western institutions, and an increasing contact with Christian personalities are sure to have a profound effect upon the future of Mohammedanism in the Philippine Islands. It has been said repeatedly by Christian missionaries that Mohammedanism can not survive the critical atmosphere of modern science and western civilization. If this be true, the faith of Mohammed is doomed in the Philippine archipelago, because certain it is that public schools, newspapers and democratic government are opening up every corner of the archipelago to modern science and western civilization.

"However, the Christians in the Philippines are not content to remain silent when the way is open to teach their faith to a people who have never heard it. Missionaries, both Protestant and Catholic, American, Spanish and Filipino, have gone into this virgin field to spread their gospel, and the presence of an increasing number of Christian immigrants greatly facilitates the establishment of Christian churches. Relieved of the responsibility for public schools and hospitals, since the government provides these, the Christian missions in Mindanao and Sulu should make great progress during the next twenty years, when the

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first public school generation of Moros will be coming into full citizenship and when these richest valleys of the archipelago are being settled so rapidly by Christian Filipinos from the north.

"Just one cloud hangs on the horizon and that one is menacing. The spirit of fanaticism is quiescent just now, and the education of all Moro children through the public schools will insure its quiescence in the future. But the lack of adequate funds to provide the necessary schools, a decline in the fairness and efficiency of the government administration, too great a weakening of the military force back of the civil government will pave the way for the spread of some local conflict between Mohammedans and Christians until it becomes a religious war throughout Moroland, reviving fanaticism and Moro solidarity in its ancient form. Such a happening would set back progress in Moroland at least a generation. It would destroy the present bright hopes of a unified Filipino nationality as a possibility of the near future. The avoidance of such a happening depends upon retaining sufficient troops in the southern islands to discourage the few recalcitrant Moros from attempting insurrection, keeping the government in Mindanao and Sulu scrupulously free from partisan influence and impractical theories, and providing ample government funds from the insular legislature until economic development and increasing prosperity make the revenues of these Moro provinces somewhat commensurate to their needs."

Islam in Central Asia

"The political orientation of Islam in Central Asia is said by journalists to be 'kaleidoscopic.' Unfortunately there is little of the *kalos,* meaning beautiful, element coming into view as yet. *Plus que ça change plus que c'est le même.* Till the Russo-Japanese war it was tsarist Russia intriguing against Britain; now soviet Russia fills the rôle faithfully. What the attitude of Moslem divines towards the proletarian form of Russian autocracy will be, it is hard to foresee, for both are in process of reshaping. Officially the Sheikh ul-Islam has denounced Bolshevism without defining it, on the ground that Islam demands the maintenance of public order and recognizes private property. Kemal Pasha, as leader of the Turkish Nationalist Government, somewhat more cautiously remarks that 'the situation of our country and the social conditions of our people do not permit the application of Communism here.' Northern Armenia has declared itself a soviet republic, but how far it has thereby secured equitable treatment of its Christian population we do not know. The situation of the Cilician Armenians is most precarious still. In the confused fighting, sides are fantastically exchanged; while Greek soldiers fight the Turks, Greek merchant vessels carry supplies to them; some Kurds are pro-Ally, some pro-Turk. In Persia it is said that a new and more hopeful party has arisen under the leadership of a brilliant journalist, himself a descendant of the Prophet, whose object is to wrest the guidance of affairs from the hands of the corrupt feudal aristocracy, and put it into those of the new educated generation. It is to be hoped that the results of success, if attained, will be more pleasing than in the case of the New Turks. Much will depend on the Christian influence which mission schools and colleges are able to exert. In Afghanistan the second anniversary of the accession of the Amir was celebrated in February by

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a highly modern durbar, attended by all the foreign missions, at which their members joined in games of bridge, the first of which was started by the Amir himself. The reporter does not mention what Moslem divines were present."—*United Empire.*

A Social Survey of Smyrna

It is a hopeful sign for future missionary work that careful surveys are being made of some of the great cities of the Near East. That of Constantinople, recently completed, is now published and will be reviewed in our Quarterly. A Social Survey Committee under the leadership of Professor Birge, which has been at work for over a year on a survey of the city of Smyrna, has now completed its report. The report is being bound and will be on sale presently. It is a volume of intense interest and helpfulness to any persons interested in conditions in the Near East. The report is divided into the following sections: History of Smyrna, the City Government, the Educational System, the Correctional System, Charities, Health, Recreation and Amusements, the Industrial Situation, Summary of Recommendations.

The Independence of the Hejaz

The Ahmadiya community of India prepared an address of welcome to Lord Reading, setting forth their loyalty to the crown, and making certain suggestions regarding the internal government of India. They also refer to the Near East and the Caliphate, and the address goes on to say:

"But more important still, in our opinion, is the question of the independence of Hedjaz, which must remain free from outside interference. When this question arose every Moslem entertained the misgiving that the freeing of Hedjaz from Turkish control might mean the bringing of it under the control of a European power. Hedjaz being a sterile country would, it was feared, be unable to produce sufficient income to defray the expenses of its administration, and the Hedjaz Government would be compelled to borrow money from a foreign country, thus placing itself under the control of a European power. Recent cables tend to strengthen these misgivings. Reuter, the other day, mentioned a scheme outlined by Mr. Churchill, the Secretary of State for Colonies, wherein an annual subsidy is promised to the Hedjaz Government provided the latter should undertake to maintain internal peace and put its foreign policy under the control of Great Britain. This gives rise to certain misgivings and we request Your Excellency to draw the attention of the Home Government to their removal. First, the scheme, coming as it does from the Colonial Secretary, has nothing to do with independent States. Secondly, to put foreign relations under the control of another government is clearly incompatible with independence. Thirdly, the stipulation as to the responsibility for the maintenance of internal peace runs counter to the very conception of independence. The stipulation can only mean that if there is ever any disturbance in the country, Great Britain will have the right to change its government, or interfere with its internal administration, or put the country under military control. Surely this is no independence. It amounts to complete subjection, with this difference, that Great Britain will rule Hedjaz not directly but through a Moslem chief. If

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the Hedjaz Government is not able to take care of itself it may better be put under Turkish control subject to the same conditions under which Mr. Churchill proposes to place it under British control."

Islam in South America

Mr. George Assas, of Rio de Janeiro, Brazil, sends us the following information:

"The present investigation is made in Brazil, and applies to Buenos Aires, Argentine Republic, on a smaller scale. The Moslems in other South American countries are few. The means of investigation are really nil, and for this reason there is hardly a way to obtain complete and detailed statistics.

"There are about 20,000 Moslems in Brazil living in Amazonas, Manaus, Para, Maranhao, Pernambuc, Bahia, Rio and S. Paul States. As you see they are mostly in the North, and occupy specially the seashore, or are alongside the river. All of these Moslems are either 'Shi'ah' or 'Sunni,' and come mostly from Syria.

"Another class of Moslems come from Morocco and adjacent countries, and total about 5,000.

"None of these 25,000 make a special effort to propagate the Moslem religion. They do not have any mosque, nor do they seem to have any special meetings, although they observe, either as individuals or in small groups, the Moslem doctrines and disciplines.

"A third class of Moslems in Brazil are the African negroes, who, brought in the time of slave traffic, still remember their religion and language. Many of these Moslems still speak Arabic quite well. Their children, of course, show the mixture of both African and Brazilian blood, and of both Moslem and Catholic religions. It is told of these that they go into the Catholic churches and make the sign of the cross, kneeling and bowing their heads like Catholics, while they repeat the Moslem creed: 'There is no god but God.' These negro Moslems are not found in the Argentine Republic. In Brazil, their number is decreasing rapidly, as they are mixing with the natives, and their origin will be forgotten at last by the mass of people."

The Feminist Movement in Egypt

The feminist movement in Egypt, which began in the spring of 1919, has now taken definite form. Many who saw, in those days of excitement and unrest, the native veiled ladies, generally known to Europeans by the name of "harem," going about the streets in their carriages, cheering the demonstrators and shaking their little handkerchiefs to encourage them, and making speeches in Al-Azhar, in the streets and elsewhere, said this augured well for the movement, for they knew that the latent energy in the ladies had at last found an outlet. Indeed, soon after, they saw that these ladies, who had emerged from their seclusion and had shaken off their inactivity, had settled down to more permanent work; in other words, having realized that they are the equals of members of the opposite sex, and have the same rights, privileges and duties—one of which latter is to their country, which the male part of the population is endeavoring to liberate from a foreign yoke—they began to help to raise their country to the desired

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level of enlightenment by improving the present condition of the members of their sex. As soon as the situation grew quieter, the native ladies decided that there were two ways to help their countrywomen: to form societies, and to publish magazines entirely dedicated to their own interests, and it was not long before three of these societies were formed, one of which is Al-Nahda al-Nisayia (The Feminist Movement) with a "magalla," or magazine, of its own.

The first number of this magazine appeared on the first of this month, and I learn from it that the editor and manager is Madame Labiba Ahmed, who is also president of the Society of Al-Nahda al-Nisayia. On the cover is given, in addition to a picture of the famous statue by Mahmoud Mukhtar, the noted Egyptian sculptor—known by the name of "The Renaissance of Egypt"—a quotation to the effect that "A nation will not die so long as its men and women work together,"—a very fit dictum! I must here remark that the editor and manager, Madame Labiba Ahmed, spoken of above is the mother of Dr. Ismail Mortada Bey. She is one of the most highly educated native ladies. In a short introduction, Madame Labiba Ahmed says that "If we (native women) have been the object of admiration of the world by the share we took in political matters, from the point of view of our sex we have made the Egyptian woman not only an object of admiration but also of respect, the sense of serious life having penetrated into our souls." In another short article the editor gives us the object of her society, which is to bind the ladies together and to help to raise them to the high level fit for them, to care for the foundlings, and to give lectures on literary and social subjects.

It is worthy of note that each member of the society has, on joining, to take the following oath: "I swear to make chastity my crown, and virtue my guide; to live as a free woman, a good and useful wife and mother; to do my duty honestly to my God, my fatherland and my country; to love others as I love myself, and to hate for them what I hate for myself. So help me God." No better set of rules could be imagined.

As for the contributions to this number, they are a literary feast, for they deal with various subjects of interest particularly to women. Dr. Ismail Bey Mortada, the editor's son, discourses on hygiene from the earliest days of history, and Dame Kamar Abdoh on nursing the sick, insisting principally on the moral influence the nurse should have on her patients, on the cleanliness of the patients, of their clothes and of their rooms, and on how to administer a remedy to a patient. Dr. Abdul Aziz Nazmi Bey, the noted specialist for the diseases of children, deals in an illustrated article, with the care of babies, while Dr. Abdalla Harfush has a great deal to say on a mother's duties to her children. Miss Marie Ziadé, the eminent writer, so well known to *Gazette* readers, has a weighty article on the feminist movement, in which she says: "A day came when woman had to raise her voice, not to give proofs of her political acumen, but to show the world that she is as anxious as a man to attain the national aspirations of the country, and that she does not refuse to give up the veil or apprehend the dangers in the way of the political liberty of the country, and her efforts in this respect were received with admiration. If man admired her, it was not because of the demonstrations in which she took part, but because she

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proved to him that she is capable of advancing, and gave him a small example of what she can do. I say 'a small example,' because it is easy for one to imitate others; the great thing that she can do is to return to her home, her little kingdom, to educate herself and her children, to be fit for the two beautiful names of wife and mother, to be the lady, not the slave, of her husband.....Political liberty is not the real liberty, for a nation can be free from a political point of view, and yet a slave in its character and disposition; the best liberty is that of the soul, and the best independence is that of thought."—*Egyptian Gazette.*

Letter to Lenin from the Afghan Amir

We have no reason to doubt the genuineness of the following letter published in *The Manchester Guardian.* Although written over a year ago it throws light on the situation as it was and is in Central Asia.

The Amir's Letter

This letter is dated 9th Kausa, 1299, by solar reckoning, or the beginning of December, 1920:

"To the great, the humane defender of civilization, the sincere protector of Eastern peoples and the friend of the free Afghan State and nation, his Supreme Excellency the President of the great Russian Republic, may Allah preserve him.

"On the occasion of the satisfactory ending of the recent negotiations concerning the establishment of a basis of neighbourly and friendly relations between the governments of the Russian Soviet Republic under your High Presidency and my Imperial Government, and their conclusion by a friendly treaty—I congratulate my high friend President Lenin, expressing my delight in this matter, and I hope that the aforesaid treaty will be confirmed and its provisions enter into force as speedily as possible.

"In view of the fact that the Government of the Russian Soviet Republic has directed its well-intentioned purposes and sympathies towards the overthrow throughout the world of the policy of Imperialism, and especially towards the liberation of the peoples of the East from the despotism of world Imperialists and towards the establishment of conditions in which each people shall itself decide its fate as a State, these matters were in themselves reason for supreme eagerness and for the regulation of relations between my Imperial Government and the Government of the Russian Soviet Republic.

"The mutual obligations, which are in the concluded treaty where it concerns that policy, with regard to the assurance and preservation of the complete independence of the Governments of Bokhara and Khiva, we consider also as a material proof of these freedom-loving ideas.

"From his Highness Jemal Pasha, who has since been in our capital, we have heard of all the noble ideas and intentions of the Government of the Russian Soviet Republic with regard to the enfranchisement of the whole Eastern world, and of the fact that the aforesaid Government has concluded an alliance with the Government of Turkey, which in the present war has suffered attack of the most unjustifiable kind, and

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in confirmation of that alliance has given her material and moral help. These explanations and informations strengthen and confirm more than ever our hopes and beliefs in the actions of your Government.

"The Afghan Government has great hopes concerning this common object, to which it attributes very great significance, and places as the very foundation of its policy this aim, humane with regard to all mankind, and is ready by all means and at all times to pursue the continuance of our mutual friendship. Wherefore the Afghan Government hopes that the sincerity of its ideas and hopes will meet with the respect and trust which it deserves on your high part. And I, in the very strongest manner, hope that, for the sake of the realization of these ideas and hopes, you, in a special way, on your high part will facilitate the efforts that are being made in the attainment of certair immediate possibilities.

"The treaty we have concluded established the bases of our sincere relations, and we have no doubt that in future these bases will be still further strengthened and confirmed, and that the attainment of these high mutual aims will justify the desires of both parties.

"Since it is my Imperial wish that certain misunderstandings hitherto caused by officials on both sides in the current relations of the two States should be speedily liquidated, necessary instructions have been given to the proper person. I hope that you, on your high part, will be so good as to give similar instructions to the proper persons with the object of facilitating friendly relations.

"In particular, I beg you not to refuse to give your instructions that the suggestions made by our Minister for Foreign Affairs to the Commissar for Foreign Affairs, concerning certain supplementary agreements, economic and with regard to consular representatives, to confirm and regularize the relations between the two States, should be accepted as speedily as possible.

"I hope that the efforts we are making, the object of which is the liberation of the whole Eastern world, will be crowned with success, and I beg you to accept the expression of my extraordinary respect.

"Your friend,

"AMIR AMANULLA."

The Afghan Press

We learn from *The Times,* London, something of the new journalism in the great closed land. Perhaps through the printed page the message of the Kingdom may first cross the borders:

"Fleet-street may well envy the young Afghan editors. It is the golden age of journalism when a nation is beginning to think, and truth is as fresh as dew, and there is no bugbear of banality.

"Under the progressive Ameer, Amanullah, Afghanistan is rousing herself from her sleep, and the two Nationalist journals, the *Aman-i-Afghan,* of Kabul, and the *Ittihad-i-Mashraqi* (Eastern Unity), of Jalalabad, aim at reflecting the national enlightenment. The *Aman-i-Afghan* and the *Ittihad-i-Mashraqi* date from October, 1919, and February, 1920, respectively. Both journals are published in Persian, and claim to be unofficial, though the inspiration and control of the Ameer's Government are obvious, as is the Bolshevist hand be-

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hind it. Subscription to the *Aman-i-Afghan* is obligatory upon officials of a certain grade, and is deducted by the Royal Office from their salaries.

"Politically one learns a great deal about the revolt in the East from the new Afghan journals. They help one to understand the anti-European sentiment, which has been brewing all over Asia for half a century, and which has been brought to a head, not so much by the war, as by the suspense and uncertainty succeeding it, due partly to the Allies' long indecision, partly to the Bolshevists' insinuations as to our exhaustion and impotence. It would be impossible to gain so clear a reading of the heart of the East from the Indian, Persian, Arabian, or Egyptian vernacular Press. The modern, progressive, constitutional Afghan soul is naked in its simplicity, and it is the soul of the East in embryo, an East which is growing more envious, resentful, and contemptuous of its Western neighbours, and more impatient of interference, every day.

"There is a human and pathetic side to the Afghan Press with which one must sympathize, in spite of its unfairness of judgment and distortion of fact. The Moral Reader vein, which the Americans would call 'high-browed,' is very engaging in Afghanistan. The leader-writers of Kabul and Jalalabad generally introduce a brief dissertation on the value of knowledge, the advantages of unity, or the danger of the neglect of education. 'Be firm in adopting good habits and in shunning bad ones,' Kabul warns its readers. 'If in your youth you do good, in your old age you will not be sorry for your mis-deeds.' Maxims like this carry conviction to the simple-minded of the genuineness of the printed matter in which they are interspersed. 'Knowledge is the most precious of jewels,' reflects Jalalabad. 'Knowledge gave the Allies strength. Through unity they won the war'; and the conclusion of these moralizings is the up-to-date simile that knowledge without unity is like a motor without petrol."

The New Woman in Egypt

The spread of education among men and women in Egypt has had great influence on their ideas of marriage; now young men are not satisfied with the choice of their wives by their parents, and young women, too, wish at least to see what their future husbands are like. This change in the social life of the natives is noticeable wherever one goes in Cairo and Alexandria; while in past time man and wife were very seldom seen together in the streets, we now see them in the same box in theatres, and the women, at least of the upper classes, who were never seen alone in the streets, have dispensed with the services of a servant to protect them when they go visiting or to make purchases from the large stores. In former days all that a man expected of his wife was that she should be good to look at and know all about housekeeping. Now he wants this and more, as the author of *Kaifa Takun Zawgaty* (How I should like my wife to be) tells us. The author of this book is Abdul Adiz Emin el Khangi, who translated the works of Princess Kadria Hussein from Turkish to Arabic. He details the qualities which should adorn his future wife, and which he considers essential for his and her happiness which can be easily imagined by the reader. But the author does more than that. He condemns many habits, principally the wearing of the

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veil, consulting a fortune-teller before signing the marriage contract, and many others. He considers it very strange that native women and young ladies should hold long discussions with men-assistants in the stores, with tram-conductors and others, and yet a man refuses a wooer permission to see his daughter before he marries her. As for consulting fortune-tellers, it often happens, says the author, that the father consults a half-made sheikh as to the future in store for his daughter before giving her in marriage. "Our marriage affairs," cries the author, "are like most of our interests; we entrust them to fate and destiny."—*Egyptian Gazette.*

The New Woman in Constantinople

"It is impossible to be in Constantinople for more than a few hours without noticing the entirely new position now occupied by the Moslem woman, who is commencing to assume her position in work, in politics and in society," writes Mr. H. C. Woods in the *Fortnightly*.

"They now act as hospital nurses, they serve in shops (even the famous Turkish Delight establishment has a woman cashier), and they work in the telephonic exchange. In addition, I went to several men's houses and offices where women brought in the coffee, tea or cigarettes and made up the fires, which would have been impossible a few years ago. Such a development means that, over and above its effect upon the lighter side of life, at present and still more in the future a man is and will be possessed of a friend, a companion and an assistant.

"Even now one meets the Turk walking or driving with his lady relations, and already women of the upper class are beginning to do their own housekeeping and to help their husbands to entertain. But, perhaps most important of all, this innovation will have vital results for the future of the race in that the child of today and tomorrow will be brought up, not in the retrograde atmosphere of a closed harem, but under the influence of women who know at least something of the outer world. This emancipation of women makes itself apparent to the visitor by the fact that men are now quite widely received in female society and by the modern costumes which are disported in the streets. For instance, I myself went to a fashionable tea party where my hostess welcomed her friends of both sexes. Turkish ladies, some alone and some accompanied by their husbands came and went. Their conversation (all those with whom I spoke talked English and French perfectly) was such as to prove that they had been educated, not as described in the modern novel, but rather in accordance with the better and truer principles of the twentieth century.

"I lunched at the house of a rich, middle-aged widow, who spoke nothing but Turkish, and who received her party, consisting of an English lady, a Turkish Pasha and myself, in her bedroom. Here one was completely in the East, and there was nothing modern in the establishment except the mind and soul of the woman—a mind and soul the like of which may yet be responsible for the regeneration of the Turkish nation."

Literature in East Africa

Speaking at the London School of Oriental Studies: Miss Alice Werner said that the Islamisation of East Africa was not due to any great movement of conquest or invasion. The settlers brought their re-

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ligion with them, and their children by native wives grew up in it, while the slaves adopted it as a matter of course. At present "Swahili" and "Moslem" were practically synonymous terms, and the members of the inland tribes who were Islamised usually called themselves Swahili. Practically all Swahili Moslems were Sunnis, and most of them belonged to the Shafi sect. It was uncertain how long ago the Arabic character was first applied to the writing of Swahili—no manuscripts more than a hundred years of age appeared to be in existence; but some of the poetry extant was known to be of great antiquity. The Inkishafi was certainly earlier than the advent of the Portuguese in 1498, and some verses attributed to Liongo Fumo were dated by some before the thirteenth century. A great body of Swahili verse was in existence; much of this was written, and fresh manuscripts were continually being brought to light. Much of it was oral, being either handed down by tradition or continually produced afresh, for song and improvisation were as much a part of the people's life as they were, or used to be, in Italy. Most of the popular poetry and all the written poetry differed from the non-Islamised Bantu by possessing a distinct system of rhyme and metre. A feature entirely due to Moslem influence was that much of the poetry was of a religious character. Some of the poetry was by women.

Miss Werner gave extracts from or translations of some of these poems. One was a variation of the story of Job; others had been derived through the Koran ultimately from the Talmud or the apocryphal gospels. Another, of which she did not know the origin and which had not previously been published, was briefly as follows: The archangels Michael and Gabriel disputed as to whether there was any longer any compassion left on earth. Michael said that all men had become entirely hardhearted and cruel; Gabriel took a kindlier view. To settle the point they took human shape, and Michael, as a very sick man, sat at the door of a mosque in Mecca, attracting the attention of the people as they passed in and out. Gabriel appeared then in the form of a doctor, and was asked what would cure Michael. He replied that there was only one possible remedy. A man and wife must be found who had had seven children and lost them all excepting one, then, if they would sacrifice this one, Michael could be cured. It happened that a man, wife, and child fulfilling the required conditions were to be found in Mecca, and, being asked, all three were quite willing that the sacrifice should be made. In a great many stanzas and with much weeping the poem then related how the child's throat was cut, after which Gabriel appeared in his own shape and restored the child to life.

Letters of a Javanese Princess

Under this title a book has recently appeared from the press which transports us to the inner life of women in Java, and shows the struggle between the old Islam and the new civilization in vivid outlines. Kartini the daughter of a Javanese Regent is the author of the letters. A writer in *The Nation* summarizes the contents of this most interesting volume as follows:

First she had to effect her own emancipation. She found courage and means to resist the Mohammedan code in order that no parents might ever again be able to quiet their daughters' longings for independence by saying, "There is no one now who does it." Forbidden

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by law to learn languages, Kartini and her sisters did learn Dutch at the free grammar school for Europeans, the only school to be found for girls. They saw with clear eyes the task they had set themselves: "We know what awaits us. We three are going hand in hand through life that for us will be full of struggle and disappointment . . . it leads toward freedom and happiness for millions." She realized that the first step forward for the Javanese woman lay in economic independence. "Teach her a trade, so that she will no longer be powerless when her guardians command her to contract a marriage which will inevitably plunge her and whatever children she may have into misery." Though most of her friends and advisers were Dutch and she had a vast respect for "Western civilization," Kartini kept singularly pure and native ideals for herself and her people. "We do not wish to make of our pupils half Europeans or European Javanese. We want a free education, to make of the Javanese, above everything, a strong Javanese." Her death in 1904 put an abrupt end to her work, but she had lived long enough and passionately enough to set a vast impulse on foot, as a result of which most of the ideas for which she struggled are now generally accepted among her countrymen. Kartini schools exist throughout Java; girls may now earn their living without disgracing their families; and polygamy is rapidly dying out among the younger generation.

What the Near East Relief Committee Has Accomplished

"As required by law, the Near-East Relief has prepared a report for presentation to Congress, detailing the activities of its work. It is shown, according to *The Intelligencer,* that $14,596,336.89 has been accounted for as receipts and disbursements during 1920. The total cash receipts and disbursements since the organization of the committee amount to $46,482,924.38, while the addition of flour, merchandise, and items other than cash bring the total valuation of the relief administered through this organization to more than $60,000,000.

"As to the accomplishments of the organization, Mr. Vickrey's report shows 711 American and Canadian relief workers, including physicians, surgeons, nurses, mechanics, industrial experts, engineers, agriculturists, teachers, administrators, orphanage experts, supply, transportation, and general relief workers employed on little more than a volunteer basis, while 87,291 native workers have been used by the Near-East Relief organization. According to the report, 63 hospitals, with 6,522 beds, 128 clinics, 11 rescue homes, 299 orphanages accommodating 54,600 children in orphanages, and 56,039 children outside orphanages, have been maintained by the Near-East Relief.

"It is reported that approximately 2,790,490 Armenians are still living out of a pre-war population of about 4,000,000. In parts of Cilicia alone it is stated that 65 per cent. of the Armenian Christian population perished from starvation during the war, while in the whole of Syria not less than 25 per cent. perished from the same cause. It is estimated that had it not been for the American relief furnished through the Near East Relief, fully half of the present Armenian population of the Near East would have succumbed.

"The field of operations covered European Turkey (Thrace), Anatolia, Armenia, Cilicia, Kurdistan, Syria, Palestine, Mesopotamia, Persia,

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and Transcaucasia. While relief is given impartially to all the needy, without distinction as to race or religion, the greater part of the work is declared to have been carried on among the Armenians, Greeks, Nestorians, Syrians, and Assyrians, largely Christian, of whom 651,970 were furnished food during a large part of 1920, and 300,000 garments, comprising 1,500,000 pounds of clothing and shoes, were distributed to refugees."

The Economic Position in Morocco

A valuable report on the "Trade, Industry, and Finance of Morocco" was issued last year by the Department of Overseas Trade. The larger part naturally refers to the French Protectorate and affords interesting evidence of the progress made in the direction of economic development in the comparatively short time since the inauguration of the Protectorate, in spite of all drawbacks caused by the war. The most striking progress is perhaps that in the development of the system of roads. When the war broke out, one road only, from Casablanca to Rabat, had been made, but under the energetic impulsion of General Lyautey the making of new roads was prosecuted so vigorously that a network now extends all over the Protectorate in every direction. The only railways have hitherto been 60-centimetre military ones, but work on the normal gauge Tangier-Fez line (international) has been proceeding for some time, and the Protectorate Government has begun work on the Casablanca-Petitjean section of the general railway scheme now being studied; it will eventually be continued to Marakesh. The principal port, Casablanca, suffers from serious congestion, and it is to be regretted that Safi, with the deepest and best anchorage on the coast, capable of handling up to 1400 tons of cargo per diem with no mechanical equipment, has been unaccountably neglected of late. The agricultural resources include the usual cereals and seeds, and experiments in flax and hemp cultivation have given promising results. The mineral resources are still undeveloped. —*The Geographical Journal.*

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BOOK REVIEWS

West and East. The Expansion of Christendom and the Naturalization of Christianity in the Orient in the XIXth Century. Dale Lectures. Oxford, 1913, by Edward Caldwell Moore, Professor of Christian Morals, Harvard University, and President of the American Board of Commissioners of Foreign Missions. 8vo. 410 pp. Index. Charles Scribner's Sons, New York. 1921.

"West" is defined as the realm of scientific, political, educational, moral, and religious ideas that have made European civilization, particularly England, her colonies and lands of her predominant influence, like the United States. "East" is the realm of ideas, philosophy, religions, characteristic of Oriental peoples, particularly, Japan, China, India. The impact of the West upon the East, and the reciprocal influence of the East upon the West is studied in eight lectures: LECT. I, Expansion of Christendom, Meaning of Phrase, Motives; LECT. II, Motives, Relation to other movements, Comparison with earlier periods; LECT. III, Relation of Religion and Civilization, in early Catholic missions, early Protestant period, ideals of our own time; LECT. IV, Results in Medicine, Trade, Government, Slavery, Opium; LECT. V, Education, Africa and America, China and Japan; LECT. VI, Education, India, the Press, Women; LECT. VII, Church and Ministry; LECT. VIII, Doctrine and Life.

Encyclopedic in its scope and enormous array of facts, difficult to read because not enough pains have been taken to indicate and summarize its resultant conclusions and principles; yet deserving of the most careful study by every student of missions, religion, and the history of civilization,—by all means a book to be seriously reckoned with.

Among its conspicuous merits are the following: its clear grip of the truth that the history of missions is one of the outstanding phases of the history of civilization, to be comprehended only in relation to the other great movements of history; its exhibition of the various motives, conquest, trade exploitation, civilization, and religion, which have dominated the impact of West on East, particularly the reciprocal influence of the civilizing (or social service) motive and the evangelistic motive; its keen and broad sympathy with both the defects and the merits of both East and West; its thorough acceptance of the principle that the East has a contribution to make as well as the West in the final solution of all our unsolved problems; its noble apology for evangelism as the *sine qua non* of missions.

The work has the merits and the defects of Neo-Kantianism in philosophy and Ritschlianism in religion. The author plays hide and seek with the thought element in religion, at one turn insisting on the inevitableness of metaphysic and theology (p. 362, e. g.) and at the next eliminating them in insisting that our theology, shaped by the thought of Plato and Kant, has no significance for the East. Appreciating the influence on theology of the group-mind and the spirit of each age, there is in the book no intimation of an abiding value in successive interpretations of Christianity. There is defective grip of the concepts of

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development, identity, and change, hence the author finds no finality in any Christianity so far known. Korea's conversion, e. g., is an artificial adoption of western concepts and liturgy, a stage to be merged into a naturalized Korean Christianity no living western mind can prognosticate. The missionary's power is neither in his message, nor in his liturgy,—only in his character. Being a Christian is "an inner moral and spiritual experience, an attempt to fashion all life according to certain ideals" (p. 404), but to attempt to run this into any molds of thought, church organization, or liturgy is to lapse into "belief in the exclusive rightfulness of one type of culture which is the essence of provincialism" (p. 3).

As a study in what one might call the *phenomenology* of missions, the book is to be commended especially to conservative students. But it is a good example of the author's own statement that the philosophy of the movement has not yet been grasped.

JOHN E. KUIZENGA.

Travels in Arabia Deserta. By Charles M. Doughty, with a new Preface by the author, and Introduction by T. E. Lawrence. Two Volumes. Medici Society and Jonathan Cape. London. 9 guineas net.

The first edition of this work, which has become a classic on Arabia and the Arab, was published in 1888. It was soon sold out, and second-hand copies rarely came into the market, selling for twenty or thirty guineas. An abridged edition was prepared thirteen years ago, but was unsatisfactory, except to whet the appetite for the original. During the war the only copy procurable in Cairo was taken from a missionary library, and proved invaluable both at headquarters and on the field in Palestine and Arabia.

Arabia Deserta is a triumph both of art and of personality. No one could write as Doughty did, and none have ever had a deeper insight into the Arab mind, or have described so accurately the riddle of the desert. Doughty entered Arabia and penetrated its recesses without denying his Christian faith. His view may sometimes appear narrow, but it is spiritual. He saw Islam as professed by its most fanatical followers, he tasted of their hospitality, their deceits, and hatred of the stranger. In one place he writes, "And as we drank around, they bade me call myself a Moslem, and in my heart be still of what opinion I would, (this indulgence is permitted in the Koran to any persecuted Muslimin)—words not far from wisdom; and I have often felt the iniquitous fortune of traveling thus, an outlawed man (and in their sight worthy of death), only for a name, in Arabia. It had cost me little or naught to confess Konfuchu or Socrates to be apostles of Ullah; but I could not find it in my life to confess their barbaric prophet of Mecca, and enter, under the yoke, their solemn fools' paradise."

This man had in him the spirit of a martyr. Many were the hair-breadth escapes he endured with stoicism. At Hayl, at Kheybar, at Aneyza, and then the final jeopardy outside Mecca, when even his hidden pistol, Doughty's last resource, was torn away by one who betrayed him. I met this man years afterwards in our hospital at Bahrein, in East Arabia, and read the account translating word by word the story of the journey to Tayif. The blunt Bedouin affirmed with

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many wallahs the accuracy of every detail, and yet expressed his admiration for the bold adventurer.

To read this book is to live the life of the Arabian waste, to enter the nomad tents, to share their humble fare, to think their thoughts after them. As Doughty says:

"Oh, what bliss to the thirsty soul is in that light sweet water, welling soft and warm as milk, from the rock! And I heard the subtle harmony of Nature, which the profane cannot hear, in that happy stillness and solitude. Small bright dragon-flies, azure, dun and vermilion, sported over the cistern water ruffled by a morning breath from the *figgera*, and hemmed in the solemn lava rock. The silver fishes glance beneath, and white shells lie at the bottom of this water world. I have watched there the young of the *thob* shining like scaly glass and speckled: this fairest of saurians lay sunning, at the brink, upon a stone; and ofttimes moving upon them and shooting out the tongue he snatched his prey of flies without ever missing.—Glad were we when Jummar had filled our *girby* of this sweet water."

Colonel Lawrence contributes an introduction to the reprint in which he gives his just and full meed of praise to this great masterpiece.

Z.

Studies in Islamic Mysticism. By Reynold Alleyne Nicholson. 24s. Cambridge University Press.

"Mysticism," says Dr. R. A. Nicholson, in the preface of this his latest work on the subject, "is such a vital element in Islam, that without some understanding of its ideas, and of the forms which they assume, we should seek in vain to penetrate below the surface of Mohammedan religious life. The forms may be fantastic and the ideas difficult to grasp; nevertheless we shall do well to follow them, for in their company East and West often meet and feel themselves akin."

The Studies in Islamic Mysticism consist of three essays on the thought and writings of three Moslem mystics, famous in the East, but not so well known in Europe and America. Abu Sa'id Fadlu 'llah, the first, was a Persian, born 967 A. D. The stories of his free living and telepathic powers give an interesting picture of one phase of Sufism. The document which contains the short treatise on his life is preserved in manuscript in the British Museum, and has been identified by Zhukoski with the Halat-u-Sukhunan-i Shaykh Abu Sa'id ibn Abi 'l-Khayr, a work composed by one of his descendants about a century after his death. The following passage records how Abu Sa'id brought about self-effacement:

"I abandoned my studies and retired into the niche of the chapel in my own house. There I sat for seven years, saying continually, 'Allah! Allah! Allah!' Whenever drowsiness or inattention arising from the weakness of human nature came over me, a soldier with a fiery spear—the most terrible and alarming figure that can possibly be imagined—appeared in front of the niche and shouted at me, saying, "O Abu Sa'id, say, 'Allah!'" The dread of that apparition used to keep me burning and trembling for whole days and nights, so that I did not again fall asleep or become inattentive; and at last every atom of me began to cry aloud, 'Allah! Allah! Allah!'"

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For the last forty years of his life it is impossible to give the events in any chronological order. His mode of life was quite a contrast to that of the rigid asceticism of the Sufis of the old school. "What were they to think of a man," says Doctor Nicholson, "whose visitors found him lolling on cushions, like a lord, and having his feet massaged by one of his dervishes? A man who prayed every night that God would give his disciples something nice to eat, and spent all the money he received on costly entertainments?" Sometimes when he and his dervishes were without funds, someone would present him with a purse of gold containing the exact amount required for a feast, neither more nor less. His powers of mind-reading were a terror to both foe and follower. Hasan, his steward, was in debt a thousand dirhems. Hajib Muhammad came to visit the convent bringing a present of 500 dirhems. The Shaykh said, "God bless him! but he has not brought the full amount, he has left half of it behind his pillow. Hasan owes a thousand dirhems. Let him give Hasan the whole sum that (he) may be free from anxiety."

European scholars have depended almost entirely upon the quatrains which Abu Sa'id is said to have composed for his mystical doctrines. Doctor Nicholson doubts, on very good grounds, whether he is the author of any of these. He was rather the compiler of an anthology reflecting the ideas of Persian mysticism as a whole. Some of the sayings taken from his sermons and conversations reveal in simple untechnical language the common ideas of the Sufis, for Abu Sa'id was neither theologian nor philosopher.

"It (Sufism) is glory in wretchedness, and riches in poverty, and lordship in servitude, and satiety in hunger, and clothedness in nakedness, and freedom in slavery, and life in death, and sweetness in bitterness.

"The Sufi is he who is pleased with all that God does, in order that God may be pleased with all that he does.

"To say 'There is no god but Allah' is not enough. Most of those who make the verbal profession of faith are polytheists at heart, and polytheism is the one unpardonable sin.....So long as any one regards his purity and devotion, he says, 'Thou and I,' but when he considers exclusively the bounty and mercy of God, he says, 'Thou! Thou!' and then his worship becomes a reality."

Once a learned theologian listening to a discourse by Abu Sa'id thought to himself that his doctrine was not to be found in the seven sevenths of the Koran. Abu Sa'id turned upon him and said, "Doctor, thy thought is not hidden from me. The doctrine that I preach is contained in the eighth seventh of the Koran....Ye imagine that the word of God is of fixed quantity and extent. Nay, the infinite Word of God that was sent down to Mohammed is the whole seven sevenths of the Koran; but that which he causes to come into the hearts of His servants does not admit of being numbered and limited, nor does it ever cease."

About the pilgrimage to Mecca it is recorded that he said, "Why have I not performed the pilgrimage? It is no great matter that thou shouldst tread under thy feet a thousand miles of ground in order to visit a stone house. The true man of God sits where he is, and the

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Bait al Ma'mur comes several times in a day and night to visit him, and perform the circumambulation above his head. Look and see." All who were present looked and saw it.

Doctor Nicholson concludes his essay on Abu Sa'id, "It would be absurd to reproach his biographers with their credulity and entire lack of critical judgment: they write as worshippers.....He was a great teacher and preacher of Sufism. If the matter of his doctrine is seldom original, his genius gathered up and fused the old elements into something new. In the historical development he stands out as a leading exponent of the pantheistic, poetical, anti-scholastic, and anti-nomian ideas which had already been broached by his predecessor Bayazid of Bistam, and Abu 'l-Hasan Kharaqani.....Although he founded no Order, the convent over which he presided supplied a model in outline of the fraternities that were established during the 12th century."

The second essay is a resume of *al-Insanu 'l-Kamil* by Abdu 'l-Karim ibn Ibrahim al-Jili, another Persian, born about 4 centuries after Abu Sa'id. "As a writer he is not without talent, though his work belongs to mysticism rather than literature.....The characteristic of the *Insanu 'l-Kamil* is the idea of the Perfect Man, 'who as the microcosmos of a higher order reflects not only the powers of nature but also the divine powers as in a mirror'.....Jili calls the Perfect Man the preserver of the universe, the *Qutb,* or Pole, on which all the spheres of existence revolve. He is the final cause of creation, i. e., the means by which God sees Himself, for the Divine names and attributes cannot be seen as a whole except in the Perfect Man.....In the 60th chapter of the *Insanu 'l-kamil* he (al-Jili) depicts Mohammed as the absolutely perfect man, the first created of God, and the archetype of all other created beings. This, of course, is an Islamic Logos doctrine. It brings Mohammed in some respects very near to the Christ of the Fourth Gospel and the Pauline epistles. I need hardly say," continues Doctor Nicholson, "that Mohammed gave the lie direct to those who would have thrust this sort of greatness upon him: his apotheosis is the triumph of religious feeling over historical fact.....No one who reads the Insanu 'l-Kamil can fail to discern that its author was profoundly influenced by Christian ideas, though it is not always possible to separate these from the Jewish, Gnostic and other elements with which they are intermingled. I need only allude to the Trinitarian basis of the Divine nature, and the prominence given to the Holy Spirit as the source and, in relation to man, the organ and sustaining principle of spiritual life."

Of the philosophy of Jili, Doctor Nicholson remarks, "Jili belongs to that school of Sufis who hold that being is one, that all apparent differences are modes, aspects, and manifestations of reality, that the phenomenal is the outward expression of the real.....Essence that really exists is of two kinds: Pure Being, or God, and Being joined to not-being, i. e., the world of created things. The essence of God is unknowable *per se;* we must seek knowledge of it through its names and attributes.....Pure Being, as such, has neither name nor attribute; only when it gradually descends from its absoluteness and enters the realm of manifestation, do names and attributes appear imprinted on it.....Jili calls the simple essence, apart from all qualities and relations 'the dark mist' (*al-'ama*). It develops consciousness by passing

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through three stages of manifestation, which modify its simplicity. The first stage is Oneness (*Ahadiya*), the second is He-ness (*Huwiya*), and the third is I-ness (*Aniya*). By this process of descent Absolute Being has become the subject and object of all thought, and has revealed itself as Divinity with distinctive attributes embracing the whole series of existence.....Man in virtue of his essence, is the cosmic Thought assuming flesh and connecting Absolute Being with the world of Nature.....The Absolute having completely realized itself in human nature returns into itself through the medium of human nature; or more intimately, God and man become one in the Perfect Man—the enraptured prophet or saint—whose religious function as a mediator between man and God corresponds with his metaphysical function as the unifying principle by means of which the opposed terms of reality and appearance are harmonized.....Jili distinguishes three phases of mystical illumination or revelation (*tajalli*) which run parallel, as it were, to the three stages traversed by the Absolute in its descent to consciousness. In the first phase, called the Illumination of the Names, the Perfect Man receives the mystery conveyed by each of the names of God.....In the second phase he receives the Illumination of the Attributes and becomes one with them.....The third and last phase is the Illumination of the Essence. Here the Perfect Man becomes absolutely perfect. Every attribute has vanished, the Absolute has returned unto itself.....Jili also holds that in every age the Perfect Men are an outward manifestation of the essence of Mohammed, which has the power of assuming whatever form it will."

Two appendices follow this essay. The first consists of extracts from Jili's *'Ayniyya* in the Arabic text. The second is some notes on the Fususu 'l-Hikam of Ibnu 'l-Arabi, as the subject matter of this work is closely related to *al-Insanu 'l-Kamil*.

The subject of the third essay is the Odes of Ibnu 'l-Farid, who was a native of Cairo, A. D. 1182-1235. In comparing the mystical poetry of the Arabs and the Persians, Doctor Nicholson says, "The Arab has no such passion for an ultimate principle of unity as has always distinguished the Persians and Indians. Jalalu 'd-Din Rumi writes as a God-intoxicated soul, Ibnu 'l-Farid as a lover absorbed in his own feelings. While the Persian sees a pantheistic vision of one reality in which the individual disappears, the Arab dwells on particular aspects of the relation of that reality to himself.....This Reality, i. e., God (or in some places Mohammed, conceived as the Logos) is the beloved, whom the poet addresses and celebrates under many names—now as one of the heroines of the Arabian Minnesong, now as a gazelle, or a driver of camels, or an archer shooting deadly glances from his eye; most frequently as plain He or She. The Odes retain the form, conventions, topics, and images of ordinary love-poetry: their inner meaning hardly ever obtrudes itself."

The following are interesting specimens of his passionate poetry and his mystical conceptions:

"Beauty itself is mad with passion for him—
O friend that chid'st me, may I lack thy friendship!
Hadst thou his beauty seen—ne'er shalt thou see it—
That me enthralled, it surely had enthralled thee.
At a glimpse of him my wakefulness I pardon,
And 'This for that' I say to my aching eyeballs."

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"How wonderful is Time, which lays benefits on a man and proves him by taking the gift as spoil!
O would that our bygone pleasure might return once more! Then would I freely give my life.
Alas, vain is the endeavour, and cut are the strands of the cord of desire, and loosed is the knot of my hope.
'Tis torture enough that I pass the night in frenzy, with my longing before me and Fate behind me."

"All thou beholdest is the act of one
In solitude, but closely veiled is he.
Let him but lift the screen, no doubt remains:
The forms are vanished, he alone is all;
And thou, illumined, knowest that by his light
Thou find'st his actions in the senses' night."

From the Ta'iyyatu 'l-kubra, which is also called the Mystic's progress, are the following:

263. I was ever She, and She was ever I, with no difference; nay, my essence loved my essence.
264. There was nothing in the world except myself beside me, and no thought of beside-ness occurred to my mind.
460. I was an apostle sent from myself to myself, and my essence was led to me by the evidence of my own signs.
476. And in myself I beheld those who bowed in worship to my theatre of manifestation, and I knew for sure that I was the Adam to whom I bowed.
642. And in the whole creation there is none save me that speaks or sees or hears.
616. And there was none of them (the former prophets) but had called his people to the Truth, by grace of Mohammed, and because he was Mohammed's follower.
733. And if the niche of a mosque is illuminated by the Koran, yet is no altar of a church made vain by the Gospel.

E. E. ELDER.

The Four Gospels. Their Literary History and Their Special Characteristics. By Maurice Jones, D.D. pp. 120. Society for Promoting Christian Knowledge, London, 1921.

A scholarly text-book on the Gospels, which we can recommend to those who want to know the results of recent criticism in brief compass. The conclusions are fairly conservative, and the material is presented in such a way as to appeal to the reader. Regarding John's Gospel, Doctor Jones concludes as follows:

"In some respects we have found that the historical value of St. John's Gospel is superior to that of the Synoptists, and, on the whole, I am inclined to think that the Fourth Gospel contains more strict history than it is sometimes credited with, while I am perfectly convinced that any conception of the life, work, and character of our Lord Jesus Christ which does not take into account the Johannine record is woefully incomplete and inadequate. In point of spiritual value St. John's Gospel is unique and unapproachable, and it has, of all the Gospels, made the deepest impression upon the soul of the Christian Church."

Why Men Believe. The Groundwork of Apologetics. By Clement F. Rogers. pp. 103. Society for Promoting Christian Knowledge. London.

Five lectures covering the modern method of approach to those who are asking a reason for the faith that is in them. The first lecture deals with the psychology of faith; the second gives the argument from beauty in nature and in art; the third deals with reason and faith; the

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fourth sums up the argument from experience, and the concluding lecture is on the claim of authority. The style is not simple, but the argument direct and clear. We commend the volume to our fellow missionaries. Although perhaps not suitable for translation, it will afford many points for addresses and preaching to educated Moslems.

Aug. Perier. (1°) Yahia Ben Adi, un Philosophe arabe Chrétien du X Siècle—(2°) Petits traités apologétiques de Yahia ben Adi avec traduction française. 2 vol. in-12. pp. 228 et 135. Paris, J. Gabalda et Paul Geuthner, 1920.

A contribution to the history of Christianity in the Near East, and its contact and conflict with Islam. The second part contains eight theological and controversial essays by this Jakobite philosopher of the 10th century.

Ed. Driault. La Question d'Orient depuis ses origines jusqu'à la Paix de Sèvres (1920) Paris, F. Alcan, pp. xv-479, 1921.

A summary of the historical events that led up to the present phase of political complications in the Near East. The author in his conclusion expresses the hope that Constantinople may once more come into possession of the Greeks.

Die Christologie des Islams, Ein Versuch über Leben, Persönlichkeit und Lehre Jesu Christi nach dem Koran und der orthodoxen Tradition, Von Samuel M. Zwemer, D.D., vom verfasser genehmigte Ubersetzung von Dr. Phil. E. Frick—Stuttgart Christliches Verlagshaus.—pp. 116,—1921.

This is the authorized translation of Zwemer's "The Moslem Christ," published in 1912. The translation is complete, and in the introduction Doctor Frick compares this work with earlier Christologies of the Koran by Gerock (1839) and Sayous (1880). He characterizes it as the first complete account of Christ according to Moslem Tradition.

The Originality of the Christian Message. By H. R. Mackintosh. Charles Scribner's Sons, New York. 202 pp. $1.75 net.

A strong and vigorous presentation of the theme that is fundamental to a passion for missions. The Professor of Systematic Theology, New College, Edinburgh, writes with conviction and persuasion. He discusses the ideas common to Judaism, Paganism, and Christianity, such as the ideas of God, Revelation, the doctrine of the Trinity, the divine purpose, sin, and ethical conduct, and shows how the Christian conception excels. The absolutely new in Christianity is clearly set forth, as: the thought of God as a loving father, consciousness of forgiveness, fellowship with God, trust, optimism, hope of immortality, the cross with a power for redemption not possessed by legalism, Greco-Oriental mysticism, and intellectualism. An entire chapter is given to Christianity as the absolute religion. But we marvel at the blind spot of the writer. Neither in the argument nor in the illustrative material, not even in the bibliography, otherwise so excellent, is there mention of Islam. The Christian idea of God is compared with that in other systems of thought, but *Allah,* who supplants Jehovah, is not considered. "The religions of India" apparently do not include Mohammedanism. "Christianity (p. 166) has three great modern rivals." And these are enumerated as Secularism, Judaism, and Buddhism. Has Doctor Mackintosh nothing to say of that religion which displaced

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Christianity in its birthplace, destroyed it in North Africa, and defies it in three continents? "Nothing really so confirms a man's antecedent belief in the finality of the Christian faith as the great venture of going out with it in his hand (in his heart) into dark continents to face there the best which other religions have accomplished. Christianity, in short, is absolute if it dares to be so." Why then should the missionary in Africa look in vain for *his* problem in this book?

L'Islam et la Politique des Alliés. By Dr. Enrico Insabato. Paris, Berger-Levrault, 12 francs. 1921.

The writer discusses the political issues at stake for European governments as the aftermath of the war. His earlier book in German entitled "Der Erlöschende Halbmond," 1911, revealed the inner history of the Turkish Empire before the Revolution in an array of secret documents. (See review in the MOSLEM WORLD, Vol. I, p. 82.) The present work reveals an equally astonishing knowledge and insight into Islam without much sympathy for Christianity or missions. The *London Times* summarizes the contents as follows:

"The author refers to the innumerable heresies which divide the Dar-ul-Islam—even apart from the differences of the four schools of thought accepted as being still within the pale of Sunni orthodoxy. The aggressive puritanism of the militant Wahhabis, the esoteric leanings of the Yemenite Zeidid, the views of the African Senussis and their opponents, the Abadites, are as much apart from the doctrines of the unquestionably orthodox as are those of the Shiah—to name but a few of those enumerated by Doctor Insabato. And in almost every case a spiritual difference of opinion has led to the establishment of a temporal dominion—often bent upon propagating the special tenets of the heretics at the sword's point, but sadly subversive of any political unity among the Moslems, and distinctly inimical even to the narrower theory of national unity among the Arabs.

"That the Moslems of today should be so prone to take decided views upon interpretations of the religious teachings of their founder is an indication that the driving force of their Faith is by no means exhausted; and in an extremely interesting appendix contributed by the editor of the Cairene journal *El Arafat* a just pride is taken in the remarkable success which has attended Moslem missionary effort in Africa during the last decade in comparison with that made by Christian societies in the same field. Uncritical observers have been inclined to attribute a dry formalism destitute of real spiritual life to Islam of today; but Doctor Insabato produces ample proof of the vigor and depth of the mystical influences which have pervaded it throughout the centuries, and are by no means absent from it now. It must, however, be remembered that this tendency to religious and politico-religious schism, which throughout the pages of this interesting book appears as a constant characteristic of the Arabs, both in Arabia and in the countries of their influence outside it, is a factor making for unrest in the near future. The growth of Islam in Africa, where its combination of mysticism and practicality may fire the tribes of the Bantus to a sudden fervour of race-consciousness, already causes uneasiness among the European administrators in that continent; and, if the fundamental good sense of Moslems, based upon their religious beliefs, acts as a brake

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upon the wilder doctrines of the Bolshevists, the divergences of doctrine, even among the Arabs of Arabia, go far to render doubtful the possibility of establishing a unified Arab State even in Mesopotamia capable of holding its own against the political pressure from the North which may be looked for from a revived Russia."

The Inward Way (*at-Tariqat*). By the Rev. J. Takle. 66 pp. Christian Literature Society for India. Madras, 1921.

Another valuable addition to the extensive C. L. S. Islamic series, which every missionary to Moslems should possess and recommend. The author attempts to lead the reader into the mystic way of the Moslem Sufi, and onward to Jesus Christ. The various chapters are entitled: "God Who is Our Home"; "Moslem Mysticism"; "The Stages of the Inward Way"; "Progress toward Perfection"; "The Perfect Spiritual Guide"; "Christ and Mystical Union"; and, "Christian Attainment." In each chapter the Moslem idea and method is used to unfold the deeper and more vital Christian parallel teachings. The final chapter shows Paul as the true mystic, who lived a life by faith, identified this new life with the Perfect Man, Jesus Christ, and so attained by the way of the Cross to true union with God. Mr. Takle has given us all a new method for presenting the old message of reconciliation. The quotations are apt and accurate; the presentation of the subject, clear and succinct—in every way an admirable little book. Z.

The New World of Islam. By Lothrop Stoddard. pp. 362. Price, $2.50. Charles Scribner's Sons, New York.

This study of a great world theme, by the author of *The Rising Tide of Color,* is marred as was his earlier work, by excluding from the angle of vision the spiritual forces of Christianity in the work of Christian missions. In every other respect the book is one of prime importance to the student of present-day problems. The entire world of Islam is in profound ferment. Mr. Stoddard believes that gigantic transformations are in progress whose result must affect all mankind. He describes, in his introduction, the decline and fall of the old Islamic world which had sunk to its lowest depth of decrepitude in the eighteenth century. The Wahhabi revival, he believes, was an indication of world-wide reaction and that there is also today a rekindling of the fires of religious faith in many lands. He sketches the rise and progress of Pan-Islamism, traces the influence of the West and the political changes that led to nationalism, as well as those economic changes which produce social unrest and Bolshevist tendencies.

Mr. Stoddard thinks that the Asiatic Nationalistic Movement, at one time fostered and aided by Bolshevism, has lately passed under a cloud. Leaders, like Mustapha Kemal and the Amir of Afghanistan, have no desire to see their own power swept away by Soviet revolutions in their own lands, and the "Bolshevization" of Turkestan, Bokhara, and other territories, has already filled them with apprehension. At the same time, these nationalities are, in Mr. Stoddard's judgment, between the devil and the deep sea. Theoretically opposed to communism, they are being driven into the arms of Lenine by the brutal methods of foreign conquerors like General Gouraud.

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Taken in connection with the general awakening of Asia, which has come as the result of Western enlightenment, the recrudescence of Moslem zeal is a portent that cannot be ignored. It may well be charged with consequences vitally affecting the destiny of Europe and Asia alike. Quite wisely, Mr. Stoddard does not attempt to predict the exact course of a movement which is dominated by so many intangible and incalculable elements of religious fanaticism. But he outlines the present realities and future potentialities of a situation that may well lead to another war, and ends by vividly sketching the setting such a new world of Islam might furnish for the possible titanic struggle between East and West.

A large part of the book is however retrospective and, except for some minor inaccuracies, historical. He overestimates the number of Moslems in the world by nearly fifty million. He holds that there is "a widespread conviction among Moslems that Islam is entering on a period of renewed glory." In this we believe he is mistaken. Islam is more than a creed, it is a complete social system, a civilization, a philosophy of life. As a creed there may be in it signs of revival and vitality, but as a social system it cannot stand the light of civilization or the impact of Western culture. The world of Islam has suffered disillusion and has been driven to desperation, by the rumblings of an earthquake and not by the rising of a dawn. It is astonishing that a book containing so vast an amount of material illustrating the intellectual, economic and social changes in the Near East should have scarcely a reference to the work of Christian education. This with Christian philanthropy has transformed the Near East, the Moslems themselves being the judges.

Mr. Stoddard quotes the opinion of Prince Caetani, the Italian Orientalists, as follows: "A convulsion has shaken Islamic and Oriental civilization to its foundations. The entire Oriental world, from China to the Mediterranean, is in ferment. Everywhere the hidden fire of anti-European hatred is burning. Riots in Morocco, risings in Algiers, discontent in Tripoli, so-called Nationalist attempts in Egypt, Arabia and Syria, are all different manifestations of the same deep sentiment, and have as their object the rebellion of the Oriental world against European civilization."

In this volume, brilliant in style and scholarly in substance, there is a vast amount of material illustrating the strength and the breadth of this rising tide of unrest from China to Morocco, from Egypt to Afghanistan. The reader is constantly made aware of the solidarity of Islam, but the outlook is nearly always pessimistic, and leaves out the only factor that can produce a new world of Islam, namely the living forces of the Gospel of Jesus Christ. No student of the Near East can, however, neglect this volume. Z.

Le Dogme et la Loi de L'Islam; Histoire du Developpement Dogmatique et Juridique de la Religion Musulmane. By I. Goldziher. Traduction de Felix Arin. Paris: Paul Geuthner. 1920. pp. 315. fr. 25.

The original of this most important contribution to the scientific study of Islam appeared in German and was published in Heidelberg in 1910 under the title *Vorlesungen über den Islam*. The publication of the translation has been delayed on account of the war. Certain additions

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and modifications especially in the notes have been made by the author who also read the proofs of the work except of the last portion. The chapter headings are as follows: Mohammed et l'Islam, Developpement de la loi, Developpement dogmatique, Ascetisme et Sufisme, Les sectes, Formations posterieures. These cover the first 251 pages; the remainder of the book is occupied with critical notes. For the serious student these notes are of the utmost value as they practically open up and index all the recent available material on the sources of Islam and its historical development. The original German edition or this translation should be in the library of every missionary student. S. M. Z.

Le Pilote des Mers de l'Inde, de la Chine, et de l'Indonésie, par Sihab ad-din Ahmad Bin Majid. dit: "Le Lion de la Mer" Texte Arabe. Reproduction Phototypique du Manuscrit 2292 et d'une partie du Manuscrit 2559 de la Bibliothèque Nationale par Gabriel Ferrand. Paris Librairie Paul Geuthner. 1921. Price frs. 180.-.

This first volume on Arab and Portuguese navigators of the 15th and 16th centuries is to be followed by three others completing the work:

Volume 2: Reproduction phototypique des instructions nautiques de Sulayman al-Mahri (traités nautiques en prose du MS. 2559) soit 262 pages de texte arabe.

Volume 3: Traduction avec commentaires des parties géographiques des MS. 2292 et 2559 avec un important glossaire des termes nautiques arabes.

Volume 4: Traduction de quelques anciens routiers portugais.

Burton wrote in 1854 that the sailors of Aden still recited a *fatiha* in honor of Ibn Majid the great navigator, and it is now established that he was the Arab pilot who accompanied the Portuguese squadron under Vasco de Gama in his voyages of discovery. The two Arabic manuscripts reproduced in facsimile from the Bibliothéque Nationale and translated are entitled: "KITAB-AL-FAWAID FI USUL ILM AL BAHR WA 'L-GAWAID," and "HAWIAT-AL-IKHTISAR FI USUL ILM AL-BIHAR." The last named is dated 1462.

The volumes throw much light on the history of navigation and commerce, which under the Arabs even then extended from the East Coast of Africa to China and the whole Indian Archipelago.

Les Institutions Musulmanes. By Gaudefroy-Demombynes. Paris: Ernest Flammarion. 1921. pp. 192.

One in the well known series, Bibliothéque de Culture Générale, by a Professor in the School of Oriental Languages. The ten chapters are entitled: The Extent of Islam, its origin, the Sources of Moslem Law, Dogma, the Five Religious Duties (2 chapters), Family Life, Government, Economic Institutions, and Literature and the Arts. The author has succeeded in crowding much accurate information on all these topics into a small compass without becoming obscure or dull.

His sources of information are given in a carefully selected bibliography, which is limited however, with a few exceptions, to French works. The writer concludes that Islam has had its day of glory. It is a "religion médiocre," and was born among Arabs who have "traditions anarchiques," and carried these with them as the germs of decay. Even as an intellectual movement it is superficial and cannot meet present conditions. We should nevertheless study it with sympathy seeking to comprehend what we cannot destroy. Z.

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SURVEY OF PERIODICALS

EDITED BY HOLLIS W. HERING, NEW YORK

I. GENERAL.

BOLSHEVISM IN CENTRAL ASIA. Ikbal Ali Shah. (*The Edinburgh Review,* London. July, 1921. pp. 136-146.)

A review of what the Bolshevist propaganda in Bokhara and Afghanistan has accomplished, and an indication of how little has been done to combat it. The significant catering by the Bolshevists to the traditions and religious scruples of the Central Asian peoples is noted, as well as the unscrupulous methods used to stir up Moslem fanaticism against Europe.

THE BOLSHEVIST MENACE IN THE MIDDLE EAST. Sirdar Ikbal Ali Shah. (*The Contemporary Review,* London. October, 1921. pp. 500-506.)

A survey of the methods by which Bolshevism has gained a decided triumph in the Middle East; and an outline of its extent. After a study made during a prolonged sojourn in Afghanistan and Bokhara, the conclusion became inevitable that the intensive propaganda in Ajerbaijan, Bokhara, Turkestan, Persia, even in Chinese Turkestan is successful through lack of a clear-cut policy on the part of the Western Powers towards Turkey, the head and fount of Islam.

L'ENSEIGNEMENT AU MAROC. (*L'Afrique Française,* Paris. September, 1921. pp. 279-283.)

Gives statistics of present conditions, and tendencies in the plan for the future development of education. Considers the general organization of the system; physical instruction; education for the natives, the Jews, and the Europeans; and higher education.

PALESTINE IN RENEWAL. Patrick Geddes. (*The Contemporary Review,* London. October, 1921. pp. 475-484.)

Conclusions reached during a year in Palestine, spent in travelling and planning with an eye to regional development. The discussion centers chiefly on the reconstructive value of better agriculture and its influence on the native Arab and Christian as well as on the incoming Zionist. Closes with a fair analysis of Zionist colonists and their adaptibility to changed conditions.

PALESTINE: THE LAND OF THE PAST AND THE FUTURE. Mary Mond. (*The Asiatic Review,* London. October, 1921. pp. 594-608.)

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A study of the various Jewish colonies, and the effects so far of their establishment in Palestine. Describes (a) the land from Egypt to Jerusalem; (b) the colonies and the cities of the coast; and (c) the shepherd country of Galilee.

PEACE AND THE BAGDAD RAILWAY. Damon. (*The Fortnightly Review,* London. October, 1921. pp. 542-562.)

A rather full survey of the history, the present condition, and the future possibilities of the Bagdad railway. A grip on the line, and its firm establishment as a trade route instead of as a military one are deemed essential to the power which is to control the former Turkish Empire.

SOCIAL UNREST AND BOLSHEVISM IN THE ISLAMIC WORLD. Lothrop Stoddard. (*Scribner's Magazine,* New York. August, 1921. pp. 161-169.)

The second of two significant articles dealing with the present unrest in the Moslem world. Pointing out the two aims of Bolshevism—the destruction of Western political and economic supremacy, and the Bolshevizing of the Oriental masses—the article outlines clearly the various successful moves to stir up political, religious, and racial passions in Turkey, Persia, Afghanistan, and India.

II. ISLAM IN ARABIA.

AMONG THE YEMEN ARABS WITH A CAMERA. Captain Donald McLEISH. (*Outward Bound,* London. October, 1921. pp. 10-15.)

The Arabs were those of the coast town of Loheiya, South Arabia; the pictures obtained were the result of heroic struggles against prohibitive atmospheric conditions. Life in general, education, administration of justice, and religious practices were caught by the camera during visits on shore made at the special invitation of the Great Man of the district.

THE ARAB REVIVAL IN THE MIDDLE EAST. F. H. Tyrrell. (*The Asiatic Review,* London. October, 1921. pp. 609-614.)

An attempt to indicate the difficulties in the revival of Arab kingdoms. Just enough history of the rise and fall of Moslem power is given to show the significance of the present experiments in the Hejaz and in Mesopotamia.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

THE CALIPHATE OF ISLAM. Clair Price. (*The American Review of Reviews,* New York. September, 1921. pp. 981-985.)

A clear, concise summary of what is meant by the "program of Sherifianism," the events leading to its development, the cause

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of the formation of the new Middle East Department of the Colonial Office, and Islam's boycott of the former Sherif Hussein.

MODES OF LIFE IN THE MOROCCAN COUNTRYSIDE. Jules Blache. (*The Geographical Review,* N. Y. October, 1921. pp. 477-502.)

A fascinating description of the human aspects of countryside life in Morocco as seen from the air, illustrated by aerial photographs. Treats of nomad and sedentary types and their distribution; rural and town life of the Meseta; the south of Morocco; and the use (geographical and human) of the Moroccan mountains.

OFF DUTY IN BAGDAD. Roland Gorbold. (*Asia,* N. Y. October, 1921. pp. 836-842, 882.)

An interesting study of the impressions made on a member of the Mesopotamian Expeditionary Force by the city, its inhabitants, and the quaint customs followed there. Aims rather at reproducing the atmosphere of the place than at giving detailed descriptions.

VI. POLITICAL RELATIONSHIPS.

ENGLAND'S HAND IN THE NEAR EAST. Henry C. Fowler, Jr. (*The American Review of Reviews,* N. Y. October, 1921. pp. 101-105.)

Purports to be a "clear and simple statement of the actual situation underlying all the intrigues of British, French, Italian, Greek, and Arabian politics in the former Turkish Empire." Summary of an official report made by the author on his investigations into conditions in Asia Minor.

MANGLING ASIA MINOR. George R. Montgomery. (*The American Review of Reviews,* N. Y. October, 1921. pp. 93-101.)

"A brief account with maps of ten different treaties, all secret, and many of them conflicting with each other, which the Entente Powers have made with a view to dividing up Turkey among themselves."

MESOPOTAMIA'S CLAIM ON BRITAIN. H. B. Usher. (*The Contemporary Review,* London. September, 1921. pp. 322-328.)

Maintains the thesis that Great Britain is completely committed to the tutelage of Mesopotamia until its people are able to fend for themselves. Deals with the political rather than the economic and commercial aspect of the problem, and points out the necessity of coming to some stable understanding with the Nationalist Turks, and of following a clear and consistent policy towards the Arab world in general.

VII. MOHAMMEDAN MISSIONS.

CHRISTIAN PEOPLES IN MOHAMMEDAN LANDS. Wilder P.

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Ellis, M.D. (*All the World,* N. Y. October, 1921. pp. 210-214.)

The problem of the Armenians of Turkey, the Caucasus and Northwest Persia; and of the Nestorians of Persia and the mountain fastnesses of Turkey. Six years of terrible sufferings and persecutions are briefly indicated to drive home to the great Christian nations that their responsibility to these peoples is still acute and cannot be dropped.

THE DELEGATION TO PALESTINE. E. R. Kenyon. (*The Church Missionary Review,* London. September, 1921. pp. 226-237.)

Written to make clear the general circumstances of C. M. S. work in Palestine, and to depict conditions as they appeared to the Delegation. The relations between the Palestinian Church Council and the C. M. S. are particularly noted, while the importance of a clearly defined policy in regard to medical and educational work is emphasized.

REALIGNMENT IN ASIA MINOR. John E. Merrill. (*Missionary Review of the World,* N. Y. October, 1921. pp. 755-759.)

After the terrific international and inter-racial upheavals in the Near East due to the war, it is necessary to analyze the missionary situation very carefully. Have the events of the last few years constituted in any sense a preparation for a spiritual advance? The attempt is here made to answer this question by considering (a) the Christian suffering and its effect on the home church as well as on the Christians of the Near East; and (b) the cause of and the help for Moslem dissatisfaction.

SYRIA: SUFFERING—SACRIFICING—SUCCEEDING. George H. Scherer. (*All the World,* N. Y. October, 1921. pp. 215-219.)

Reviews the recent work and the present situation of the Syria Mission of the Presbyterian Church in the U. S. A. The author has been stationed at Suk-el-Gharb, Lebanon.

WHAT SHALL WE DO WITH THE MOROS? Frank C. Laubach, Ph.D. (*The Envelope Series,* Boston. October, 1921. pp. 3-23.)

The Moros, the virile Mohammedan population of the Philippines, are now open to Christianization thanks to skillful handling by the Americans. A brief history of their contact with civilization is given as a background and justification of the conclusion that the Moros form the key to the Mohammedan problem.

WHAT THE ARAB THINKS OF THE MISSIONARY. Paul Harrison. (*The Missionary Review of the World,* N. Y. October, 1921. pp. 759-760.)

A brief analysis of the attitude of mind of the average Arab of the coast cities, where the missionary is known, and of the inland Arab, who has only heard of him.

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VOL. XII, No. 2 APRIL, 1922

THE MOSLEM WORLD

A quarterly review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands

Editor: SAMUEL M. ZWEMER, D.D.

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THE MOSLEM WORLD

VOL. XII APRIL, 1922 No. 2

EDITORIAL

VANQUISHED YET VICTORIOUS.

"Ours is not a conflict," said St. Paul, "with mere flesh and blood; but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." The Apostle, Paul, was not superstitious, nor a slave to the animistic beliefs so common in his day even among the Jews; but he was ever conscious of the reality of two great spiritual forces constantly engaged in desperate conflict for the souls of men. The Evangelists, especially Luke, as Harnack shows, have depicted the life of Jesus from the Temptation onward as an uninterrupted conflict with the devil. The history of missions in its spiritual aspect is the continuation of this conflict. Whether among animistic tribes in Malaysia and Africa, or among the Brahmans of India, or the Buddhists of Japan, or in Moslem lands, every faithful worker has been conscious in a greater or less degree of this struggle. Face to face with these unseen powers prayer is not a pastime, but such a wrestling, a warfare, an agony of soul for the salvation of others, that the Apostle of the Gentiles characterized it in his case as birth-pangs till Christ came to His own in the heart of his converts.

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Islam and Christianity have often been described in terms of social ideals, standards of civilization, or political conquest; but primarily they are spiritual forces in their origin, their history, their goal. Whatever may be our theory of the origin of Islam, its originality or its syncretism, no one can rise from a careful perusal of the earliest documents without being conscious that the hero prophet, as Carlyle puts it: "came as lightning out of heaven; the rest of men waited for him like fuel, then they were aflame." The creed of Islam gave strength to the arm that grasped its sword, and does so today.

We admit the stupendous strength of the spiritual forces that exist and exert their influences in the world of Islam, but it is perfectly evident that these forces are incompatible in their aims, and irreconcilable in their ideals, with those of Christianity. The two religions have always been rivals, not allies. That this is unavoidable in the intellectual sphere is clear even from a casual perusal of the Koran. Socially also they are diametrically opposed to each other, both in their history and present-day program. Still more are they in conflict because of the deep religious convictions of their votaries. The more one studies Moslem life, knows it, and learns to love individual Moslems, the more one realizes that at their heart and core the two systems of thought and life are irreconcilable. The two may agree to live and let live, but they cannot merge or speak a common tongue.

This is at once the problem and the tragedy of missions to Moslems. For we cannot hide the fact that Islam has defeated Christianity in the very lands where it took its rise and manifested its early power. We do not refer merely to political conquest or to the superseding of Christian art, architecture, literature and civilization by those of Islam; but to the passionate allegiance of millions of human hearts these thirteen centuries to Mohammed.

The remnant of the Church of Christ in the Near East and North Africa, had they still the spirit of the martyrs

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as witnessed for Christ, might well raise the battle-cry of the Dauntless:

"More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I who bow not but before Thee,
God of the fighting Clan,
Lifting my fists I implore Thee,
Give me the heart of a Man!

"What though I live with the winners,
Or perish with those who fall?
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!"

The sword of the Spirit is the Word of God, the only weapon that saved the Oriental Churches from complete extinction. Where that Word existed in the common tongue a remnant was saved. But where, as in Arabia and the Barbary States of North Africa, they did not possess the New Testament in the language of the common people, the Church was extinguished. This again proves we are dealing with forces that are more than political or social or economic.

The Bible among Moslems is the great hope of their regeneration; and yet its very distribution and interpretation is only the beginning of the conflict. Nay, it is a declaration of war—a collision of principles. Every convert is an apostate. Islam in its fundamental law regarding apostacy breathes a spirit of intolerance. The doors of the vast temple reared by the Prophet of Arabia only swing inward and not outward. Anyone can easily become a Moslem by repeating the creed. But once a Moslem, always a Moslem. The door is shut, barred and barbed against all exit. It lacerates those who would be free.

Every convert from Islam is therefore an anomaly to

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Moslems, but a triumph of grace and moral courage to Christians. Dare we ask how many living Moslem converts are there to-day? We venture the statement. In Malaysia among Pagan-Moslems over forty thousand are counted; in India and China perhaps ten thousand more. This is encouraging. But in the old Moslem lands of North Africa and Western Asia the numbers who have dared to break away are pitifully small. In all North Africa including Egypt there are perhaps less than three hundred living converts. In Arabia less than fifty; in Persia less than two hundred. In Syria, Turkey and Palestine even smaller numbers. Mr. Findlay Andrew writes from Western China: "Islam has often been referred to as the Challenge to Christian Missions. 'Once a *Hwei-hwei* (Moslem), always a *Hwei-hwei*', may rightly be said to be a direct challenge to the Church of Christ today. During the past years a few *Hwei-hwei* have been reached with the Gospel, and after a profession of faith have been accepted either as Church members or as enquirers. The number has, however, been very small, and of those who 'have kept the Faith' only about one remains in Church fellowship at the time of writing."

Is then the Cross defeated? Must we admit that the Gospel is *not* the power of God unto salvation to everyone that believes among Moslems? Victory will come by advancing *on our knees,* with dauntless faith, and in a hope that refuses to be baffled. Heroism is tested on the battlefield, not in the camp or the barrack-room. The Gibraltars and Verduns of the non-Christian world challenge our valor, when circumstances are most discouraging. Man's extremity is God's opportunity. An army may appear vanquished on the very eve of being victorious.

Cairo. SAMUEL M. ZWEMER.

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CHRIST AND CONTROVERSY

The perennial question of the relation between these two, especially in dealing with Moslems, has been again raised by Dr. Sherwood Eddy in his article on "The Christian Approach in the Near East," in the April number of the *International Review of Missions*. It is worthy of further discussion, and in default of being a missionary actually now in the field, I offer these considerations.

The too brief sketch given by Dr. Eddy of his recent work among Moslems and Christians in Egypt and Turkey is much more than interesting: it warms the heart and strengthens the faith and kindles the hope of the lover of Christ and His Kingdom, and it calls forth earnest prayer for an ever increasing blessing on the efforts of this God-called evangelist. During five weeks in Egypt and four weeks in Turkey, Dr. Eddy spoke to many thousands of the educated classes, including a considerable number of Moslems, and he found that a constructive message of God in Christ and the call to discipleship met with a remarkable response, apparently without the emergence of those controversial questions which so frequently bar or deflect the impact of the gospel message. On this Dr. Eddy bases a strong appeal to abandon the polemic method which has been tried and found wanting for the eirenic approach, the positive presentation of Christ as the Saviour without mention of the points wherein the Moslem doctrine of Christ or any other tenet of Islam differs from the Gospel. A group of workers which met at the close of the month of meetings advocated the application of the same principle to literature, including the maxim: "Mohammed will have to be left severely alone"; they added: "The only literature for Moslems which should be suffered to remain is literature of a suasive informatory type, e. g., invitations to read

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the Bible, studies of aspects of the redemptive work of Christ."·

The case seems a simple one on general principles. Religion, which claims to be the influence that binds men to God, ought to be the most effective power for uniting them with one another, yet in practice how largely it has been and is a potent source of disunion! Controversy is that aspect of religious conviction which chiefly promotes strife, therefore do away with controversy. But the situation is not so simple either in the New Testament, to which Dr. Eddy appeals, or in contemporary work among Moslems.

To take Scripture. When Dr. Eddy writes of our Lord and His Apostles "they were not debaters, but witnesses," he overlooks some clear features of their portrayal in the New Testament. In the Synoptical Gospels Jesus is repeatedly seen in controversy with Pharisees and Sadducees alike, and at the bar of the high priest the supreme controversy as to His divine sonship is pressed to the point of death. In St. John's Gospel, still more, He is engaged in long-drawn controversy with "the Jews." St. Paul at Athens "reasoned in the synagogue with the Jews and in the market-place every day with them that met with him." At Ephesus he reasoned daily in the school of Tyrannus, and he will be a unique missionary to Moslems in the twentieth century who can escape from discussion with them on the doctrines and practices which they have inherited from the Jew, and according to the logic which they received from the Greek; assuming that he follows up his message by daily personal contact with them in their own language and the characteristic atmosphere of their own thought.

It is here, I venture to suggest, that we come across the limitations of the eirenic principles, which Dr. Eddy so strongly and persuasively advocates. If the words "Christian approach" are used in a strict sense of the first presentation of the gospel message, there are few missionaries who would not agree that this must be positive

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and not controversial. And this method is specially suited to short courses of evangelistic addresses, such as those under consideration. I have myself taken part in such meetings which were held in Lahore, especially for Moslem students. These were attended in great numbers, and the addresses were afterwards followed by private informal discussions in a smaller room, at which special difficulties were raised and explained. But as soon as the question is asked: "Who is this Jesus whom I am to trust for salvation?" others inevitably follow: "What is His relation to the earlier prophets? to God? to Mohammed?" The seeker first clings to the idea that somehow he can hold to Christ and Mohammed as saviours; then the painful question forces itself to the front: Christ or Mohammed? That so great an issue should be decided without marshalling the issues on either side is impossible in the case of the thoughtful seeker, and that marshalling is controversy.

In this sense the method of controversy, informed by the Spirit of Christ, and carried on by men whose holiness of life enforced their message, has not been found wanting, either in preaching or literature. In 1854 Karl Gottlieb Pfander and Thomas Valpy French met two Moslem scholars, Rahmatullah and Wazir Khan in discussion at Agra. The debate lasted for two days, and, as often happens, both sides claimed the victory. Some years passed, then two of the younger scholars who had helped the Moslem champions came out for Christ. One of them was Imad ud-Din, of Panipat and Amritsar, who gave himself to the work of literature, and carried on for many years a trenchant polemic against Islam, till at length he felt that the ground had been covered, and betook himself to work for the edification of the Church. His style of controversy is uncompromising. He once remarked to me of it: "I want to make the Mussulman feel on what a *kacha* (weak) foundation his faith is resting." But he was very far from leaving out the message of Christ as the loving Saviour who had brought peace to his own soul.

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In the various conversations of educated Moslems that I have personally known, the writings of Dr. Imad ud-Din come in at one stage or another, sometimes at the very beginning. The other young assistant at the Agra disputation was Maulawi Safdar Ali, afterwards a government official. He, after his baptism, wrote the *Niyaznama* or *Respectful Letter,* the gentle, though by no means indecisive, style of which is in marked contrast to the pointed challenge of Imad ud-Din. That work too has been most useful in leading Moslems to Christ, but it would be most difficult to say which of these two sons of controversy has been the more used in this way, except that Imad ud-Din covered a wider field. One of the two leaders in the Agra disputation, Bishop French, did not write much; his influence was chiefly that of the teacher and the saint. Dr. Pfander, on the other hand, was the author of several weighty controversial books. The chief of them is *Mizan ul-Haqq,* or the *Balance of Truth,* which has remained the leading work in the controversy ever since. Originally written in German, it was translated into English, Persian, Urdu, Marathi, Turkish, Arabic, and it may be, other languages that I do not know of. Of late years it has been revised and brought up-to-date by Dr. Tisdall, and published in English by the Religious Tract Society, London, who generously furnish free copies to missionaries who need it for their work. With equal candor and courtesy Dr. Pfander here sets forth the authenticity of the Old and New Testament, and the principal doctrines contained in them, followed by "a candid inquiry into the claim of Islam to be God's final revelation." I can remember no conversion of a thoughtful Moslem in which this book has not played some part. Recently, we hear, it is being eagerly read in Palestine. As a matter of experience, no less than of reason, controversy of the right kind has had, and is likely to retain, an essential place in missionary work among Moslems, as among other religions also. After all, a man does not elect to follow one leader rather than another because of their similarities,

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but because of their differences, and if we call upon a man to love God who has revealed His love in Christ, we call upon him to love God with his mind as well as with his heart.

But to maintain this is not to say that Dr. Eddy's warning is not timely and useful. Just because the issue between Christianity and Islam is so plain, and the argument for the Biblical revelation as compared with the Koranic so irrefragable, there is real danger of our working mainly on the line of intellectual conviction, and a conversion based primarily on reason, however sound the arguments, is unstable, though, or because, it produces a keen and effective type of controversialist. I think of one such case, a man of keen nimble intellect, and in his grade one of our best teachers. He had arrived at conversion not without personal influence, but by a clear logical process. He frequently assisted in bazar preaching, by preference in the discussion that *would* come up, do what we might to be "constructive." I still see the contemptuous smile with which he would produce his Koran and demolish the objector with a well chosen passage. But after some years there came monetary difficulty, quarrels with the missionary and other Christians, social pressure and offer of preferment and he fell away. The conversion that has no element of passion in it, whether of sorrow for sin or of love for Christ, lacks the deep root that can maintain life under adverse influences. When these are brought to bear, it is not over difficult for the convert by reason only to add to his previous stock another argument which will serve to show that the first are modified by new considerations.

How then can this response of the soul to God be awakened in the Moslem or any other man? From the human side only through a divine desire in the messenger manifested in a true human fellowship. The Father seeketh; the Son of Man came to seek and to save; the Spirit and the Bride say: Come, take of the water of life freely; and that is life in all its human, as well as divine, relations.

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Here, surely, we see the secret of the influence of Dr. Eddy's testimony. The Oriental perceives a man who sympathizes with his aspirations and ideals, who feels where he is galled by failure and thwarted by impotence, and who wants to tell him the secret of the power that he has found available in his own like needs, so the message of the incomparable Prince of Life gains a footing not only in his mind but in his heart, and that assuredly will be the attitude in which he may hopefully enter on the painful struggle which will generally follow. This method was the one followed by the greatest evangelist of Moslems that I have known, Rowland Bateman, of Narowal. His approach was not without discussion, but more through plain teaching of the Bible, and most through human fellowship in games and sports, in daily avocations, in personal service at times of sickness and other need, but he never urged or even suggested baptism, nor discussed the sacrament, till it was asked for with unmistakable desire to be united to Christ. The fruits of that method may be seen today in leading members of the Church in the Punjab.

But, having said this, there remains a danger to be guarded against in stressing the constructive presentation of the message to Moslems as if it had no limitations. I say this because I have myself experienced the danger, and seen others do so. Seeing that the Moslem acknowledges the authority of the Old and New Testaments, at least in theory, and that the proof of their genuineness as against the Koranic perversions is so very plain, it is easy for the missionary to say that Mohammed must be left severely alone and to ride off on a purely scriptural message without considering the reasons why, to the people whom he wants to draw to Christ, Mohammed is the last of the prophets who has superseded Him. It requires much less sweat of brow and brain to do this than to write, or even follow the argument of, an article like "Mohammed without Camouflage" on the character of the Prophet by Canon Gairdner in this quarterly (Vol. IX,

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No. 1). But any one who will read that article with care, will see how needful it is to have this side of the truth exhibited in its place, as well as the picture of the Christ in His winning power. If we want the Moslem, as we do, to share with us the best possession that we have, then faithfulness to fact must be an essential element.

Happily it is not necessary that controversy should be only destructive. One of my ablest and most successful colleagues was an ex-Moslem Panjabi, who had come to a knowledge of the truth in the first instance by a study of the New Testament given him by his master to help him in confuting the Christians. He was always a model of courtesy and fairness in his preaching and conversations with Moslems, and later as an ordained man he was repeatedly invited to address a congregation of Moslems in their mosque. Being challenged by a town *maulawi* on a certain occasion to a public disputation in his mosque, he agreed, but only on condition that there should be no thrust and counter-thrust of argument, but that first a subject should be selected, such as salvation from sin, and that the *maulawi* and the *padri* in turn should each expound for five minutes the teaching of his scripture on it. The result soon showed the emptiness of the one as compared with the other, and the sun was barely set when the *maulawi* announced that it was high time for evening prayers,[1] and that urgent business would prevent resumption of the discussion. This symposium method is, I believe increasingly in use among both Christians and non-Christians, and gives scope for the constructive elements. The discussion, the lecture, the simple address, the friendly talk—each has its fruitful place in the evangelistic message provided that the one Spirit animates all.

What I have written has reference largely to Indian conditions. Perhaps it may be supplemented by experiences from other quarters.

London. H. U. WEITBRECHT STANTON.

[1] The evening prayer may be said at any time till the last glow has faded from the sky.

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THE BIBLE AMONG MOSLEMS

The great Bible Societies by their constitution have an opportunity that is unique for helping the Moslems of all lands. They do not publish any human interpretations of the Bible; they do not pronounce upon the dogmatic beliefs and ecclesiastical divisions of the Christian Church; they do not criticize the non-Christian systems and religions of the world. Their work is entirely positive and constructive. Believing that God reveals Himself in the Bible, and that the men who wrote it were indefinably inspired, they seek only "to encourage the wider circulation of the Holy Scriptures, without note or comment."

In approaching Moslems the Societies' representatives do not antagonize them by urging the relative merits of Christianity and Islam. They say in effect "Here are two books—the Koran which you believe to be sacred, and the Bible which the Koran recommends you to read—we beg you to read them both reverently and prayerfully, and decide for yourselves which is more helpful." The Bible Societies trust to the principle of the survival of the fittest. They are prepared like Elijah to put the Bible and Koran on two altars and to say "The God—Jehovah or Allah—that answereth by fire, let him be God."

How far this line of approach is effective may be gauged by an examination of the records of the Bible Societies. Not having any records of the work of other societies among Moslems at hand, we limit ourselves to illustrations taken from the reports of the British and Foreign Bible Society, and those for the last three years only, that is, since the close of the great war in 1918.

The task of selling Scriptures among Moslems is not one to be lightly undertaken. It involves much weariness and hardship, the risk of being misunderstood, the possibility of chastisement, imprisonment and even death.

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No man is likely to give his life to this work who does not love Moslems, being constrained by the love of Christ. Benjamin Badal, whose death was reported over a year ago, is a fine specimen of the type of man who responds to the call. He joined the Society's staff as a colporteur in Persia forty years ago. In the early years of his service he was on one occasion enticed into a house and there bastinadoed by Moslems so cruelly that his swollen and bleeding feet could scarcely carry him away. In 1894 Benjamin was given the position of superintendent colporteur, which enabled him to use more freely the experience he had gained. Frequently he had to be away from home for about nine months in the year. He has travelled through the most disturbed and dangerous parts of Persia, everywhere conversing with Moslems and Jews and selling little Gospels and Testaments in the vulgar tongue. Again and again he has been robbed and assaulted, and beaten. When persecuted in one city he would flee to another. Once he was cast into prison at Ispahan on a false charge of murdering a Moslem, and taken thence to Teheran under guard, with heavy chains around his neck. After being kept some time a captive, he was tried, proved innocent and released. In 1912 Benjamin had charge of our Depot at Kezd, where in conversation with a lady missionary he confessed that everywhere in Persia he found bigotry on the wane; adding "I did ask God to help me lift up Christ, that they might look on Him and be saved." At the age of seventy-five, Benjamin was still busily engaged in colportage until the last month of his life. Near the end he fell into the hands of robbers, who seized all that he possessed, and left him seriously wounded. The courage, fortitude and patience of this faithful follower of Christ, who toiled on for so long through hardship and suffering, are the finest note and comment on the books he sold, and have again and again commanded the respect and admiration of Moslems.

There are other colporteurs of the type of Benjamin Badal. At Kum, which is a sacred city of the Moslems of

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Persia, one colporteur sold over fifty volumes in a couple of days: but he added "I was beaten thrice, as the people took me for a Bahai"—a heretical Moslem mystic. In a village on the Lebanon, Colporteur Abd-el-Messiah ("the slave of Christ") was assaulted by a Druse, who dislocated his left arm. The impression made by the faithfulness of such men is not lost upon the Moslems. After selling a Turkish Bible in a coffee house at Calata, a colporteur heard the following conversation between two Mohammedans: "You see that man—he is God's policeman; he searches daily for those who have no Bibles, when he finds such a man he insists on his buying a Bible, and if he does not buy, he reports him to God in prayer."

It is true, the colporteur often meets with opposition, but it is also true that he meets with much encouragement. Since it began its work the British and Foreign Bible Society alone has circulated 1,662,461 volumes of the Scriptures in Arabic; 429,180 in Persian; and 306,362 in Osmanli. These books have mainly gone into the hands of Moslems, and perhaps almost as many volumes again have been distributed in other Moslem languages. A survey of the field shows that there is no diminution of sales in recent years.

The depot at Constantinople was open throughout the war. Fewer Moslems than usual entered, but for the first time in its history Turkish ladies came to ask for Scriptures—among them there seems to be more earnestness of spirit and a desire for spiritual things. Turkish soldiers, too, would come, and on one occasion a Turkish general came, and bought a large number of New Testaments and Scripture portions for distribution among his men. The month of Ramadan was the colporteur's most profitable time—he had very good sales, and often quiet talks with Turks, and especially with Turkish officers.

Last year Egypt reported that from Tanta alone 21,137 volumes were sold by colporteurs among *fellaheen* in the villages of the Delta. In the Sudan the demand is more

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marked. George Kaoustos wrote in 1919, "In comparing Moslems of the Sudan with those of Egypt, my experience is that the former are not nearly so fanatical. Not only do the Sudanese purchase the Scriptures and read them, but they will eagerly listen to the reading of the Book, and often one meets with men who, not being able to read, purchase the Book, and keep it for someone to read to them. At one place I was greatly cheered by selling a Bible to a personage so important that the people swear by his name." In 1920 the same colporteur reported a similar experience: "The Sudanese are a very interesting people, with a keen desire to know the Gospel. Frequently men will travel a long way to secure a copy of the Scriptures.....While we are resting there is much knocking and calling. One man came for a Bible, and when he saw the Book in large type he was immensely pleased, and carried it off with a big smile of satisfaction. Another bought a Testament, saying, "This will be a great blessing to my house." Another seeing the Bible in Arabic said, "This is the Book I have been looking for for a long time." When he travels by train, the colporteur reads aloud, while the people crowd about him, and they listen, fascinated by the miracles of our Lord.

In Morocco, during 1920, 7,386 volumes were sold to Moslems, and the demand is scarcely less along the Mediterranean littoral, though among the Moslems in South-Africa sales are few, and made with difficulty.

From Mesopotamia comes the report: "Tousef Keeb is a good colporteur, and when he is dealing with Moslems knows how to quote from the Koran with telling effect such passages as testify to the truth of the Scriptures. Both Jews and Moslems are buying, and in some instances a real desire has been clearly shown to know what the Gospel means."

India is a fruitful field, with a large circulation of Scriptures among Mohammedans. In the North they "seem more anxious to purchase than the Hindus." While some Indian troops were passing through Port

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Said "we noticed one tall Panjabi Moslem, who kept bringing his friends to buy books, such as he had himself bought there during a previous visit."

Of Malaya we read, "Most Malays know little or nothing of Islam, though they profess to be Moslems. We now find them everywhere ready, nay eager, to buy the Gospel, whereas a few years ago it was most difficult to sell them the Scriptures." During 1918, in languages used by Moslems 78,646 books were circulated. At Palembang, at first only five schoolmasters were willing to allow the colporteur to sell Gospels to the Mohammedan boys in their school; but later on he was able to get one of these gentlemen to go with him to the other three schools, where he quickly convinced the headmaster that the teaching contained in the *Injil* was beneficial, and not injurious to their scholars, with the result that these schools were also opened to him.

Next to India, Java has the largest Moslem population of any country in the world. The people are more than ever willing to purchase the Scriptures. As a rule they shun the missionaries, and refuse to enter a Christian place of worship; but the Book in their own language appeals to them immensely. With this they can retire to their huts and read quietly, free from the prying eyes of their neighbors. The value which they set on the Koran inclines them to appreciate the offer of the Scriptures.

There is no feature of Christian work among Moslems more cheering than the readiness of the people to purchase copies of the Scriptures. The questions may be put, "What is their motive in buying, and with what effect do they read?" Of motives it is difficult to speak. A Moorish lad said to the depot keeper at Tangier, "I don't want to forget what they taught me at the Raymond Lull Orphanage about the Saviour, so I have come to buy a Gospel." Surely there are many who hear a little and thirst for more. In Persia, one old man in a flowing robe ran after a colporteur, crying, "O bookseller, O bookseller! God has told me in a dream to buy the *Injil*."

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After all there is a light which lighteth every man that cometh into the world.

A Moslem *mullah* who belonged to Nishapur, in Persia, gave the following testimony at his baptism: "My grandfather was the head of a certain sect of Islam at Herat, in Afghanistan. When I was a boy, my father once took me to India, where I met a missionary doctor who talked to me about his own faith, and his words I have never forgotten. As a young man I felt dissatisfied with my own religion, and searched here and there to find something better—but in vain. Six years ago there came to Nishapur a man selling books. He told me that I should read them for myself. So I bought a large book, and began to read. I had not gone far when I realized that it was for this that I had been looking so long. It satisfied the hunger of my heart; and three years ago I believed in Jesus Christ."

Mr. Titus, of the Methodist Episcopal Mission, Moradabad, writes; "During last year a young Mohammedan came and asked for baptism. I examined him, and found him quite well versed in gospel teaching and very sincere. On enquiry I learned that he had first become acquainted with Christ through reading a second-hand copy of the New Testament, which he had purchased two years previously from a book seller in Naini Tal. His mind had become wonderfully opened by the leading Christian truths; and although a son of a wealthy Moslem, he was not in the least bigoted. We put him on probation for three months. At the end of that time he insisted on baptism, even though it meant that he would have to give up his home and future prospects. He was baptized at a Sunday evening service, and although his parents and friends were very angry at first, they have since taken him back, and he is being used of God to sow the good seed among the Mohammedans in a very difficult city."

From Agra we hear of a young man who is a convert from Islam, and attributes his conversion to the perusal of a *pice* copy of St. John's Gospel, which a younger

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brother purchased and brought home. From Rawalpindi we have this account of a young convert from Islam. He first became interested in Christianity through reading a New Testament, which he had purchased from a mission worker. He became convinced of its truth, but fearing the opposition of his relatives, he determined to live as a Christian secretly, yet could find no peace of heart. One day he read the words, "No man, having lighted a candle, putteth it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Thereupon he threw his fears to the winds, and decided at all costs openly to confess his faith in Jesus Christ. He was introduced to a European missionary, who finally baptised him. In spite of much persecution he has since witnessed a good confession for Christ.

Another young Mohammed in the Punjab recently came requesting to be baptised. He attributed his conversion to reading a copy of the Urdu New Testament, which he found with other property belonging to his father, who had recently died.

Two other incidents must for the present suffice to illustrate Bible work among Moslems. The first has a lesson for Christians whose prayers for Bible work are needed. At Omdurman a colporteur came upon an aged Moslem, who some time before had purchased a Bible in Arabic. The old man was seated by the side of the street, reading his Bible with evident pleasure. He expressed his thanks, and said; "May great grace be upon the Society that circulates this precious Book." The second story points a moral to the Moslems. In Persia a certain *Sayid,* wearing a green turban, which denotes a descendant of the Prophet, asked a colporteur; "What is the purpose of selling these books so cheap"? Whereupon another Moslem, standing at the door of his house, gave the answer; "They have no other purpose except to lead men to God."

London, England. JOHN H. RITSON.

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MYSTICISM AND SAINT WORSHIP IN INDIA

To think of India is to think of Mysticism. India is the home of the mystic, and when we associate this thought with Islam, one naturally wonders just what contribution Hindu mysticism has made to that of Mohammedanism in the long centuries of contact that they have had with each other. What this contribution has been by way of thought and practice is not the purpose of our inquiry at present, however interesting such an investigation might be; but rather to indicate the main features of popular mysticism as found at the present day in Indian Islam.

There are no doubt practical mystics belonging to the faith of Islam who are not members of any *darwesh* fraternity, or religious order, but they are the exception rather than the rule. These fraternities are the outward organizations which keep *Sufiism* alive among the masses in India, and one encounters their lay members and leaders everywhere and on all occasions. The butcher, the baker, the mason, the carpenter, the school-master, the water-carrier, the tailor and the house-contractor are all among those in the ordinary walks of life who belong to one or other of the various orders of *faqīrs* that are active in India.

The Mohammedan of modern English education is seldom found associated with such organizations. He is a rationalist in religion, with scant time for "mystics." The pronouncement of Dr. S. M. Iqbal, of Lahore, some years ago, in the *Hindustan Review* is typical of this attitude. Says Dr. Iqbal: "Is the organic unity of Islam intact in this land? Religious adventurers set up different sects and fraternities, ever quarreling with one another; and then there are castes and sub-castes like the Hindus! Surely we have out-Hindued the Hindu him-

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self; we are suffering from a double caste system—the religious caste system, sectarianism, and the social caste system, which we have either learned or inherited from the Hindus.....There are no Wahhabis, Shias, Mirzais or Sunnis in Islam. Fight not the interpretations of the truth when the truth itself is in danger. Let the idols of class-distinctions, and sectarianism be smashed forever. Let the Mussulmans of the country be once more united into a great vital whole. How can we in the presence of violent internal dispute expect to persuade others to our way of thinking? The work of freeing humanity from superstition will ever remain undone, if the emancipators themselves are becoming gradually enchained in the very fetters from which it is their mission to set others free."

But the fact that there is such a small proportion of the community in India that has had the privilege of modern English education leaves a most extensive field for the activities and practice of what is commonly known as *pir-muridi*. There seems to be in the system a certain satisfaction for the hungry heart of Islam, and this is undoubtedly the reason for its lively continuance. According to the Hanifite Law it is said to be incumbent on every Moslem to attach himself to one or other of the numerous orders; and it is the common belief that the system was inaugurated "because of the difficulty the average ignorant man finds in grasping spiritual truths and attaining paradise." Accordingly a person seeks to attach himself or herself to a spiritual guide of one of the *darwesh* orders called a *pir,* or *murshid,* who initiates him as a *murid,* or disciple, into the secrets of divine worship, to the intent that by following the special *tariqa* laid down for the order he may proceed by definite stages until he is blessed with divine knowledge and final absorption in the Divine Love itself. That the practice of *pir-muridi* is very extensive may be gathered from the statement of one authority, who asserts that "in Bengal quite two-thirds of its twenty-five million Mohammedans belong to one or other

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of the five *darwesh* orders" found there. And Bengal is not alone in this respect, but may be taken as a fair illustration for all India. Of course it is not to be inferred that these millions of lay members of the fraternities are thorough-going mystics, who successfully pass through the various stages, or *maqamat,* of the *tariqa,* and reach the stage of *fana,* or extinction of individual personality, by absorption into the Divine. This is reserved for the very few. On the contrary most of them are novitiates of the crudest sort. To them the *pir* is well-nigh God incarnate, and it is said that many even go so far as to indicate "that their feelings of worship are entirely diverted from the Divine Being to their Spiritual Guides!" It is a common belief that the *pir* absolves from sin. In the Punjab Census Report for 1911 we read, "Thieves follow their calling in firm conviction that their *pir* will save them both from the law, and punishment of God; hence the first thing he does is to go and confess his guilt to his *pir,* presenting him with a handsome offering to secure his intercession. When caught, the *pir* teaches him certain charms to recite each time the case comes up for a hearing. If through technicality or error the law fails, the *pir* stands vindicated of miraculous power." So much for the ordiniary motive for joining a fraternity of *darweshes,* which seems to be at best selfish and highly utilitarian.

There are many books and pamphlets for the masses dealing with Sufiism, which are to a large extent translations or condensations of Persian works on the subject, and I venture to give a version of a typical explanation of the doctrine as it is found in a pamphlet of the Chistiya Order called *Mazhar-i-'Irfan.* We are here told that the aim of the *murid* should be to so closely associate himself with his spiritual guide that the influence of the *pir's* heart should produce divine "light" in the heart of the *murid* himself. Concerning this light of the heart, the author says, "This possession of the heart, which is passed on from the spiritual guide to the disciple, is a

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thing held in trust, which has been handed down from the Prophet even to the present time by men who have received it into their holy breasts." We are further told that this *Batini Nur,* or Inner Light, comes into the breast of the believer as a result of much worship in the prescribed form of the *Dhikr,* or *Zikr,* in which the mind is concentrated on the thought of God and His Unity. And when this Inner Light is fully received into the breast of the believer, then, says a tradition from the Prophet, "the devotee becomes the beloved of God, and God becomes his ears by which he hears, his eyes by which he sees, his hands with which he takes hold of things, his feet with which he walks about, so that it is by God alone that he hears, sees, lays hold of things and walks, and whatever he asks of God it is given him, and when he seeks refuge in God he is given divine protection."

The *Zikr,* as it is called in India, is variously described for the leading orders by Shah Wali Ullah, of Delhi, in his *Qaul ul-Jamil,* which is the authority Hughes follows in his "Dictionary of Islam"; but the most unique description of the act of "remembering" Allah which I have met was that given me recently by a local *faqīr.* His name is Hafiz Munna. He is a well-to-do tobacco merchant, but he is a *faqir* just the same, and dons the rosary and patched garments of the *darwesh* with great zeal. Naturally he is a pronounced pantheist. All is God, and God is all. He claims to have reached the *majdhub* state, where he feels himself entirely in the hands of God. On one occasion, while talking about his inner experiences, he suddenly said, "I do not know who I am, where I am, or by whose will I came here. I feel utterly absorbed in God. I am drowned in His will." When he finished he was shaking with the deepest emotion, and tears were running down his cheeks. Then he went on to explain that it was solely through a repetition of the name Allah by every breath that he had reached this state. Said he, "Allah is the natural and universal name for God.

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Whether a man is conscious or no, waking or sleeping, his very breathing is articulate with the name Allah. Notice," he went on, "some time when someone is sleeping, and see if you do not hear this name produced by each inhalation and exhalation of the breath. We are told that to 'remember' God continually is an act of the highest merit, and our bounden duty. Now, God would not have placed this heavy burden on us without a way of escape being provided; and so we find the natural, universal and divine method of performing *zikr* in the regular breathing of every human being, who utters the holy word Allah at every breath."

The *darwesh* orders found in India are partly imported, and partly indigenous. The Qadiriya, Rafa'iya, Naqshbandiya and Qalandariya are among those that have been introduced into the country; while the Madariya, Chistiya, and Muhammadiya are of those founded in India. It is impossible to give anything like accurate statistics with reference to the adherents of the various orders, owing to the "Free-Mason" nature of their organization, but, as has already been indicated, in all probability two-thirds of the adult Moslem population of India finds the fullest expression of its inner religious life in the *zikr* exercises of the *darwesh*.

The *darwesh* orders, through the *pirs,* who wander about from place to place, have always been an active agency for bringing Islam into contact with the non-Moslem masses. Especially is this true where the low castes are concerned, who desire to have their status raised. Although one cannot often point to definite proselytizing efforts, and though progress is not as great as in the past, yet according to the "Punjab Census Report for 1911", in the preceding decade 2,000 were admitted to Islam through the mosque at Lahore, and 646 at Delhi; while the total gain for Islam by conversion for the whole of India in the period 1901-1911 was estimated at 40,000. Whereas, in countries under Moslem rule, the *darwesh* fraternities have to be reckoned with as strong political

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factors, in India, on the other hand, their activities are practically all confined to religious influences. It is true that the Wahhabi movement in the first half of the nineteenth century, under the leadership of Syed Ahmad of Rae Bareli in Oudh, did take on something of the nature of a political "order," but it was not one. It was rather the development of a puritanical sect in Indian Islam, as it was in Arabia, which first sought to purify the popular religion of unworthy practices such as saint worship, and the grosser superstitions, and then sought by every seditious means to drive the British out of India.

Hand in hand with the existence of religious orders in Islam go saints and saint-worship. India is full of both. The founder of an order, on his death, is canonized. Likewise a very noted successor is treated in the same way. Tombs not only become places of reverence, but places of pilgrimage, worship and miracle. From Peshawar to Cape Comorin, and from Assam to Kashmir, everywhere one goes among Moslems he can find tombs venerated and worshipped because they contain the bones of some man of saintly reputation. Hagiology is a favorite study among ordinary Indian Moslems, and there are books to be had at every Urdu book-shop giving minute details of the lives and sayings of the minor as well as the major saints of the land. Superstition of the grosser sort prevails in the life of the village Mohammedan in respect to his saints. Trees are often dedicated to *pirs,* and rag offerings are made to them by passers-by. To quote the "Punjab Census Report" again, "people pray to these trees for fulfilment of desires. Some trees have a reputation for curing toothache by driving a nail in one of them. Clusters of trees in a jungle dedicated to *pirs* may not be touched, their wood, bark, branches may not be used for firewood for fear of incurring the wrath of the guardian saint." No doubt much of the superstition and desire for propitiation of spirits is the result of association with Hinduism, and often there is little difference between the worshippers of the two faiths. At the tomb of Pagla

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Sahib, near the village of Habibpur, Bengal, Cunningham, the archæologist, relates that parents both Hindu and Mohammedan dedicate a lock of hair of a child when dangerously ill. In the compound of the Lucknow Christian College there is the tomb of a local saint, which is greatly revered by Hindus and Mohammedans alike. While a new building was being erected recently, the Hindu workmen had to raise some heavy steel girders. In the evening after the girders had been raised to their places, without injury to anyone, the Hindu workmen promptly went to the tomb of the *pir* with their offerings of sweets and flowers, with the remark that they were "so thankful to the guardian spirit of the compound that he did not allow anyone to get hurt."

Ibbetson, in 1881, noted this close similarity in religious life and practice of the Hindus and Mohammedans in the uneducated sections of society, and pointed out that there was little to choose in this respect between the Mussulman of the west and the Hindu of the east. He says further, "the only practical difference is that the former worship saints only, and the latter godlings as well; and that while the latter holds in small reverence the Brahman on whom he squanders his substance, the former trembles before the priest whom he sustains in idleness."

Much information can be gained from visits to the tombs of the saints, and from reading their biographies, that will give one considerable insight into the religious life of the people. Also, sympathetic inquiry will reveal much. The visitor to Delhi should make it a point to inquire for the tombs of local saints, and if possible should go to Panipat to visit the tomb of 'Ali Yusuf Qalandari, of Spain, who founded the Qalandriya Order. He was a great traveller, and his followers are obliged to be always on the move. He died at Panipat, about 1323 A. D., and his tomb is visited annually by multitudes of pilgrims.

The visitor to Ajmir, in Rajputana, will not fail to see the much frequented resting-place of the founder of the Chistiya Order, Mu'in-ud-din Chisti, otherwise known as

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Hazrat Garib Nawaz, who died there about 1238 A. D. Following the illustrious example of the Moghul Emperors, Akbar, Jehangir and Shahjahan, pilgrimages are made to the tomb by all classes of Mohammedans; and on the occasion of the saint's *'Urs,* or anniversary of his death, huge cauldrons of rice are cooked, and fed to the hungry pilgrims who gather for the event. It is written in one biography that the various Hindu *rajas* of Rajputana and the Mahratta country formerly outdid the Mohammedans in their respect for the tomb; and that in the days of Mahratta rule, the inhabitants of the entire city of Ajmir, Hindu as well as Mohammedan, were ordered out every Thursday without fail to visit the tomb. There is no doubt about Garib Nawaz having been a saint, so his biographers say, for at the time of his death there appeared the miraculous writing on his forehead in Arabic, "The lover of Allah died in the love of Allah."

Not far from the great manufacturing city of Cawnpore is the tomb of a saint from Syria. His exact resting place is Makhanpur, and he is commonly known as Zinda Shah Madar. Having lived to a great age, he is even yet considered alive, and hence bears the title Zinda, i. e., "living." He was the founder of the Madariya Order, and is reputed to have been a great *wali,* who performed many miracles. It is therefore not surprising that we should be told that the tomb is annually visited by "no less than a million people."

There are of course many tombs of wide repute, and hundreds of others of less importance, which have their "following," and regularly receive the attentions of devotees. At all the important tombs there is held an annual *'Urs,* which is the celebration of the anniversary of the saint's death. *'Urs,* which literally means wedding, is the term used, because the occasion is the anniversary of the *wisal* or union of the spirit of the saint with Allah, which occurs at death. This takes the form of a holiday celebration, and is a great event, lasting from one to several days. The greater the saint the greater the distances

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from which people come. One which the writer visited recently is fairly typical of all, so perhaps a brief account of it will not be out of place. Shah Bulaqi Sahib was a noted *darwesh* of the Qadiriya Order whose tomb is found at Moradabad in North India. The arrangements for the celebration were in the hands of the *Sajjada Nishin,* or present head of the order in this locality, who is a lineal descendant of the saint. Thousands of Mohammedans were in attendance, and every possible attraction religious and worldly, was provided for the crowd. On the day the people began to gather, vendors of cloth, sweets, food, and cigarettes, promptly set up their shops along the entrance to the sacred precincts of the tomb. Here amid the dust one saw gay crowds of young and old enjoying a ride in a hand-pushed merry-go-round. There a Punch-and-Judy show was making the throng laugh, and beyond a medicine man was "crying" his wonderful cures for all ailments. The crowd meanwhile good-naturedly pushed forward past the shops and shows toward the high enclosure of the tomb. Leaving their shoes at the door, they passed in one by one, going around the tomb from left to right, offering up their prayers for some special thing to be granted, and in return reciting the *Fatiha* for the good of the saint's soul. Offerings of sweets, flour, grain, expensive pieces of cloth, and even live goats, were left by the worshippers. But in spite of all that seemed incongruous one could not fail to be impressed by the atmosphere of reverence and regard for sacred things that pervaded the place.

One of the attractions afforded the credulous visitors was the display of a garment called the *jubba,* or long shirt, declared to have been used by the Prophet himself. Sometimes on such occasions, one of the hairs of his beard, or an imprint of his foot in stone, called *qadam sharif,* is exhibited to the crowds, who strain eagerly to get a sight of the holy thing, the while an enthusiastic preacher delivers a lecture on the history of the garment, hair or foot-

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print, which, however, are all clear impostures and only believed in by ignorant Moslems.

Much money is spent on this occasion by the *Sajjada Nishin,* who makes a point of providing food for his friends, and especially for the *darweshes* who happen to be in attendance. Much, and often all, of the money spent on this occasion is realized from the fees which the shop-keepers are required to pay for their concessions, so the whole affair is largely self-supporting. On this particular day I had a lengthy visit with the present custodian of the prayer-carpet, who pressed on me an invitation to dine with him and the *faqīrs.* At about seven in the evening I returned to enjoy his hospitality, and was seated on the ground with a number of other guests, and ate with them a bountiful dinner of curry, rice and bread. Following this meal, the last part of the celebration began, and those who cared to stay proceeded to the tomb headed by the *Sajjada Nishin* to spend a good part of the night in reading the Koran for the benefit of the saint, and in reciting poems in his honor.

Then there is the tomb of the "unknown" saint, whose worship, while less ostentatious, is no less real. Near the writer's house is a very common looking tomb of a *pir.* It is not built of brick and mortar, and so requires a great deal of care to keep it from disappearing altogether; but strange to say, although no one is appointed to look after it, yet it never lacks for care. After each rain it is freshly plastered with mud and whitewashed. A small platform of bricks has also been put around it. Intending to find out how it was kept up I went one Thursday evening to the tomb, and on arriving discovered the secret. An old man was sitting by the grave with a bundle of twigs in his hand diligently sweeping away the stones, straw and other refuse that had accumulated within the enclosure in a week's time. Over the tomb he had spread a green cloth, on which he had carefully deposited a garland of fragrant white flowers. In the niche of the pillar at the head of the grave he had lighted a small crude lamp.

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Every Thursday evening he visits the resting place of the saint, and spends a couple of hours in the service of the *pir sahib*. The old man is but one of the many unpaid caretakers of the tombs of the "unknown" saints throughout the country.

There is a special class of tombs, specimens of which one meets occasionally, which are commonly called the *"naugaza pir,"* that is, tombs nine yards long where the "giants of the olden time" rest. They frequently show a curious tendency to grow in length. Thus according to Crooke in his "Popular Religion and Folklore of Northern India," the tombs said to be those of Seth and Job at Ajudhiya, which are now seventeen and twelve feet long respectively, were in the time of the Emperor Akbar only ten and one-half and nine feet respectively.

Miracles, wonders, and fulfilling the desires of the heart, all are implicitly believed in by the saint-worshipper, who brings his offerings of sweetmeats or flowers to the dwelling-place of the spirit of the holy-man, and for whom the *Fatiha* is said. Sons have been given, the sick have been restored to health, dangers in work have been avoided, journeys have been safely accomplished, all through the benevolent agency of the saints. But occasionally a saint is not able to keep up his reputation, and is consequently abandoned. Crooke, in the volume referred to above, mentions a shrine which was supposed to be that of the saint, Ashraf 'Ali, of the Mirazpur District, near Benares. "It enjoyed considerable reputation for a time, but failing to keep up its character was discredited and abandoned. The competition is in fact so keen, and the pecuniary value of a successful institution of the kind so considerable, that the saint has to give unequivocal proofs of his presence and influence in order to secure that continuous respect attaching to ancient saints and local godlings, who have in an extended course of usefulness long since established their claims of recognition by a series of exhibitions of their thaumaturgic virtues."

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Not only to the dead but to the living the people turn for the demonstration of miraculous powers. Along with the effort to win God's favor through the propitiation of a saint goes the practice of working charms to accomplish one's desires. The following examples are translated from a booklet prepared by a Naqshbandiya *faqīr,* and may be taken as typical of the present day belief in charms. The basis of these charms is Sura XXXVI of the Koran, namely Ya Sin.

"TO BECOME RICH. After the *maghrib* prayer every Friday recite eleven times a *darud* for the Prophet and his family, then ten times recite the chapter Ya Sin, and then again eleven times a *darud* as above. Then go to sleep without saying a word to anyone. By the grace of God after a number of days you will become rich."

"TO KEEP FROM DOING EVIL. Take some earth from an old grave, and over it read the chapter Ya Sin twelve times, and then blow on it. Bury it beneath a tree that has fruit on it, at the same time mentioning the name of the evil from which you wish to be kept. If it be God's pleasure you will be kept from committing that sin."

"TO SECURE THE LOVE OF SOMEONE. Take forty-one grains of wheat, and over each one separately read the chapter Ya Sin. Then, taking some soiled clothes of the one who is the object of your love, wrap the grains of wheat in them, and bury them in a dark corner of your house. If it be God's will, that person will soon begin to love you."

There are charms to enable one to have a good memory, to prevent one being shipwrecked, to cause trouble between two persons, to secure victory over one's enemy, to win a lawsuit, to discover a thief, to make a person dumb, to make a person lose sleep, to cure paralysis, to keep away all kinds of fever, and so on down the list *ad libitum, ad infinitum.* Maulwis having thief-catching reputations are in great demand, and just recently I even heard of a Christian B. A. who on discovering a theft in his house promptly called in a Maulwi thief-catcher, who worked

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his charm, and, *mirabile dictu,* detected the thief who confessed everything.

But whatever the degradation to which popular mysticism has been brought in Indian Islam, and there are many puritanical Wahhabis and men of modern education who cry out against it, yet one must admit that it is in the realm of this Inner Light, and its shining—however dimly—that we as Christians can find a very real door of approach to the Moslem heart. Not so very long ago the writer was travelling with a Mohammedan who wanted to discuss the doctrines of the Trinity and Sonship of Christ. Realizing that theological discussion would lead nowhere under such circumstances, the conversation was given a turn which revealed that the traveller was a *murid* of the Qadiriya Order. It was then suggested that he listen to something about the *tariqa* of Hazrat 'Isa, and then followed a reading and exposition of the Vine and Branches chapter of John's Gospel; of the verse, "Blessed are the pure in heart for they shall see God"; and of various quotations from Paul's grand mystic doctrine of "in Christ." Needless to say what at first started out to be a fruitless theological argument ended in a mutually profitable Bible reading, and close heart to heart fellowship; and one cannot help but feel that this companion of the road got a vision of the real *'Isa* that perhaps he could not have received in any other way. By making the appeal to the mystic nature we strike a sympathetic chord, and by thus "sinking the points of difference, and emphasizing the points of unity," as Dr. D. B. Macdonald says, we establish a working basis for creating genuine interest in and acquaintance with Jesus Christ.*

Moradabad, India. MURRAY T. TITUS.

*For those who are interested in this form of personal work among Moslems I cannot do better than recommend as a simple and practical help a small book published by the Christian Literature Society, Madras, called "The Inward Way" or "At-Tariqat," by the Rev. J. Takle. Those who wish to go further into the subject, and enlarge their mental background, should read "The Mystics of Islam," by R. A. Nicholson; "The Religious Orders of Islam," by Edward Sell; "A Moslem Seeker After God," and the "Life and Teaching of Al-Ghazali," by S. M. Zwemer.

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TURKISTAN—A NEGLECTED MISSION FIELD—II

We shall now quickly pass in review the different provinces, giving only the most important items concerning them:

THE TRANS-CASPIAN REGION is the largest province of Russian Central Asia, containing 10,238 square miles—at the same time it is the most unattractive part of it, and the most sparsely inhabited. Only three per cent. of it is under cultivation, and even the few oases consist partly of rocky and partly of clay soil—the rest is represented by waterless sand-steppes, with here and there salt-water pits. From the mountains on the south frontier the rivers Mourg-ab, Tedjen, Atrek, and Soumbar run north, and are made use of for irrigation. The population consists of only 500,000 souls; the aborigines are Turkomans, and Kirghiz—the Persians, Azerbeidjanys, Russians, Armenians, Georgians, Tartars, Jews, etc., have immigrated; but the Persian influence and language predominate. The people of the sea-coasts live by the product of their fisheries; agriculture is not much developed, and the region depends on imported cereals; cattle breeding is the chief means of livelihood for the nomad population. Home-industry produces fine rugs, reckoned among the best of Central Asia; there are hardly any factories. There is a lively transit trade to Persia, Afghanistan and India. A good road unites this region with Meshed, Persia—crossing the Kopet-Dagh at 8980 feet. The head of the whole administration resides at Askhabad, where are also concentrated the highest military and administrative units of the region; the town has about 25,000 inhabitants. We may mention also Krassnovodsk on the Caspian Sea, where the steamers from Baku touch, and where the railroad through Central Asia starts, and Merv with

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10,000 inhabitants. The ruins of ancient Merv are of historical and archeological interest. From here a small railroad branches off south into the mountains to Post Koushka on the Afghan frontier. The people of this region are subject to boils, caused by the sting of a certain fly, which last about a year, and leave the sufferer disfigured; malaria of a bad kind is rampant here.

SYR-DARYA covers an area of 9,367 square miles, and has a population of about one million. The northwest part consists of sand and grass-steppes, the east and south are mountainous; many forests, beautiful pastures and a multitude of rivers make this part of Syr-Darya attractive to colonists. Russians, and also German Mennonites are to be found here; the Kirghiz make use of the pastures for their cattle. The chief river is the Syr-Darya, which gives its name to the region; there are also the rivers Tallas and Tchirtchik. The climate is continental; the heat goes up to 115 Fahr. in the shade; flora and fauna are rich, and vary according to mountainous or lowland parts. Agriculture is highly developed: about 400,000 acres are under cultivation. The districts of Tchimkent and Aoulie-Ata are real store-houses of agriculture products. The natives are Kirghiz and Sart, but also Tadjiks, Bokharian Jews, etc. The districts of Perovsk, Kazalinsk, and the Delta of the Amou-Darya, consist mostly of sand-steppes, and are inhabited by nomad cattle breeders. There are fisheries along the coast of the Aral Sea. Industries are well developed; cereals, fruit, wines and silks are exported. Native home-industries in leather, silks and silver flourish.

The chief town not only of the Syr-Darya region, but of the whole of Russian Central Asia is Tashkent; here resides the Governor-General of Turkistan, and the military, educational, sanitary, and other institutions of the country are centered here. It is one of the oldest cities of Central Asia, and has been under the control of Mongols, Arabs, Ouzbeks, etc.; in 1865 it was taken from the Khan of Khokand by the Russians. The town consists of two

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parts: the "native" or old town with a great number of mosques, madrasses and bazaars; about 150,000 native inhabitants; schools of the new type, and dispensaries. The new or Russian town joins the native one, and is connected with it by a tram-car line. Streets and squares are laid out well, the houses are all surrounded by gardens, *aryks* and trees border the streets. We have here Greek Orthodox, Lutheran, Catholic and Armenian churches; a public library, museum, well-stocked stores, and places for recreation are provided; schools of all descriptions draw the young people from other parts of the country to Tashkent. The Russian town numbers 30,000 inhabitants. The other large cities of the region are Tchimkent, Turkistan, Aoulie-Ata, Perovsk, Kazalinsk and Petro-Alexandrovsk on the Amou-Darya Delta, opposite Khiva.

SAMARKAND is the smallest of the five provinces, but has many natural advantages; it covers an area of 1,236 square miles, and has one million inhabitants. The northern part consists of lowland, some sand-steppes, but mostly arable land dotted with villages or *Kishlaks*. The southern part is mountainous, well watered by *aryks* jutting out from the Syr-Darya river, but specially from the fine river Zaravshan, which alone irrigates about 150,000 acres of best loess soil. The climate is quite continental; flora and fauna are rich and varied. Agriculture is well developed; 350,000 acres of land are under cultivation, producing principally cereals; the cultivation of cotton has increased lately; there is much gardening; immense quantities of grapes and apricots are produced; melons and tobacco are also grown. The nomad Kirghiz is given to cattle-breeding. Industry and trade are on the increase. Most of the inhabitants are Ouzbeks, Sarts and Kirghiz, with the usual sprinkling of other races. The chief town is Samarkand, 2,300 feet above sea-level; as in all the Central Asian towns, the European part of it is well mapped out; the water is good and abundant. The town has several churches, public, high and professional schools, hotels, good stores, etc.

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The Asiatic part of the town has its origin, according to tradition, as far back as 3,000 B. C. In the seventh century A. D., the Arabs took it; in 1221 A. D., Djinghiz-Khan the Mongol, and in 1369 A. D., the famous Timour, or Tamerlane, made it the capital of his empire. He employed thousands of Arabs slaves, engineers and artists to make Samarkand the wonder of the world; even now the eye is delighted with the mosques and other buildings erected by him and his successors; the burnt tiles—yellow, blue and white—are as well preserved and as beautiful as they were more than five hundred years ago. The inhabitants are friendly and enjoy life, and dress more gaudily than in other parts of Turkistan; all this taken together, the blue sky, wonders of architecture and beauty of nature, give to Samarkand a charm of its own. Some of the larger towns are: Djisak, Khodjent, Oura-Tioube and Katta-Kourgan.

FERGHANA covers an area of 2,870 square miles, which includes also the mountain-plateau of the Pamir. Ferghana consists of a large valley, running due east and west, and of mountain-ranges north and south of this valley. On the mountain-slopes the nomads find rich pastures for their flocks, and the agricultural colonist a most fertile soil, and water in abundance; high mountain-passes lead from one valley into the other. Kashgar can be reached from Ferghana by a mountain-pass at 12,000 feet; impracticable in winter. The valley of Ferghana is intensely cultivated; it depends for its water on the rivers Naryn and Karasou, which unite and form the river Syr-Darya; 350,000 acres of land are irrigated by these rivers. The climate is continental; flora and fauna are of the richest and most varied kinds, no other part of Turkistan, except Bokhara, can boast of such magnificent forests as Ferghana. There is an abundance of fish in the rivers, and of wild animals in the woods; minerals abound, but are poorly worked. Agriculture is highly developed; cotton and fruit are extensively grown, and exported as far as Russia. Cattle are bred by the nomads and by the

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Russian colonists on the mountain-slopes; the culture of the silk-worm is firmly established, and the production of silks is a special feature of the home-industry of Ferghana. There are thousands of mills and factories all over this region, connected mostly with the culture of cotton and silk; the greatest item of export is cotton. There is an extensive transit trade with Kashgar and India. The chief towns are: Skobeleff, seat of the Administration; Khokand and Andijan, Namangan and Osh—wonderfully situated 3,300 feet above sea-level, where the route starts up toward Kashgar and the Pamir.

SEMIRYETCHINSK occupies an area of 6,713 square miles. The southern part is taken up by the mountain-group of the Tyan-Shan. The country is well watered by the rivers Ily, Tchou, and a number of smaller rivers; of the numerous lakes the largest ones are the Issykh-Koul and Lake Balkhash. The flora and fauna resemble those of Ferghana. The fertile soil and the abundance of water have attracted many colonists, and agriculture and gardening are highly developed; fruit and honey are exported in immense quantities; all cereals are cultivated and millions of pounds of wheat flour exported. Fisheries exist on the big lakes; a great number of wild animals are hunted on the mountains. As manufactures are not much developed, the products of the country are exported as raw materials. There is an important export trade in sheep and horses, and a transit trade with China.

The population is about two million, amongst them a considerable percentage of Russian colonists; the aborigines are Sart, Tartars, Taranchys, and Kirghiz; and there are some 2,500 foreigners, including Chinese. The chief town and center of administration is Vernoye, with 30,000 inhabitants; and there are also the towns of Pishpek and of Prshevalsk on the lake Issykh-Koul.

THE KHANAT OF BOKHARA is situated between the Russian dominions and Afghanistan, and covers 4,445 square miles; it is divided into a smaller western part, consisting of bleak sand-steppes and lowlands irrigated

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by the Zaravshan and the Amou-Darya, and the middle and eastern parts of the Khanat which are entirely covered with mountain-chains. The chief river is the Amou-Darya; and there are quite a number of rivers in the mountains. The climate is continental. Bokhara produces all sorts of cereals, also cotton, grapes and apricots, which are exported in great quantities; famous rugs are made and exported. There is an important transit trade through Afghanistan into India. The inhabitants are mostly Tadjiks and Kirghiz.

Bokhara is an absolute monarchy (this relates up to 1917, before the Bolshevist régime), but the autocracy of the Ameer is limited by the Shariat. The different districts are ruled by Beghs, who pay the Ameer a certain sum of money, and enrich themselves by bleeding the people unmercifully. Administrative posts are in the hands of the Ouzbeks, but Persians hold high offices also. There is an army of 20,000 men. Russian influence tends to ease the yoke put on the inhabitants of that rich but badly governed country.

The chief town is Bokhara "El-Shareef," a most interesting old town, surrounded by high walls; it boasts a great number of mosques and *madrasses,* which are famous all over Central Asia, which prides itself in Bokhara as the stronghold of Islam. In the bazaars of this town all the nations of Central Asia meet, and it gives one the impression of the Mohammedan Orient more than any other town in Asia or North Africa. Other towns of Bokhara are: Karky, Karshy, Hissar and Termaze or Patta-Hissar.

THE KHANAT OF KHIVA consists exclusively of lowlands—either sand-steppes or agricultural land; of the last there are only 400 square miles. The water for irrigation is supplied by the Amou-Darya; the lands under cultivation can be compared to gardens. Owing to the absence of pastures, cattle are scarce; all sorts of cereals and also fruit of excellent quality are grown. The population is about one million, and consists mostly of Ouz-

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beks, with some Turkoman clans, Kirghiz, Persians and Sart. The chief town is Khiva, the residence of the Khan, whose autocratic powers are kept in check by Russian influence. In the neighborhood of Khiva several German Mennonite and Russian Baptist colonies are to be found.

Religious Life

Ninety-five per cent. of all the population of Turkistan profess Islam; those who come from Turko-Mongol stock are Sunnites (Hanifites), those of Iranian descent, such as the Persians and the Tadjiks are Shiites. The Koran and the Shariat consequently inspire and regulate their religious and social life; the guardians of their rites and faith are the Imams, who are elected by the people themselves, for service in the mosque—any man who can read and write (*Mullah*) is liable to be elected to this office; the learned theologians are called Ulemas. The Sarts are a deeply religious people; the smallest village has its mosque, attached to which is the school, and the shelter for poor and pilgrims; each mosque has an Imam to perform the prayers, to officiate at marriages, funerals, circumcisions, etc., and an *Azzantchi* or *muezzin,* who calls the faithful to prayer (*namaz*). The villagers pay their Imam so much per capita, a small per cent. of which sum goes to the *Azzantchi,* to whom belong also all the hides of animals sacrificed at the Kourban-Bairam. The Imam is simply an official, and does not pretend to be a guide to heaven or to give spiritual help in time of need; but as the human soul, "everywhere the same," needs "a hand to lead it through the darkness," the Mohammedan soul in Turkistan in its search for God has found a helper and guide in the *Ishan.* He is a member, official or unofficial, of the mystic Order of *Sufis.* The *Ishan* lives the life of a monk, either settled or wandering; those who give themselves over to him to be taught how to develop the spiritual life, to come into contact with God and lose themselves in Him, are called *Murids;* they either live with their *Ishan,* or stay in their homes, but

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often send gifts to him with requests for prayer. At certain times all the Murids gather around their Ishan for the *Zikr;* there are two chief schools of Ishans according to the *Zikr* they hold: the *Djagrya* school has its *Zikr* with loud exclamations and spells of boisterous ecstasy; the *Khufia* school holds its *Zikr* in silence, each soul rapt in solitary contemplation of God. The Darvishes present a conspicuous feature in the life of Turkistan Mohammedans; they wear a special robe and high pointed cap, live solitarily or in companies. They are seen mostly on Fridays, roaming through the streets and bazaars, reciting prayers in a monotonous sing-song tone, and presenting their calabashes for alms; they are mostly humbugs.

The faith of Islam, with all that it lacks in truth and spirituality, has an immense hold on the Turkistan Moslems; nobody can live amongst them without realizing that the thought of God's presence and of His Providence and care, is prominent in their lives. I confess, that this fact has drawn me more than almost anything else towards the people amongst whom I lived and moved for Christ's sake; it seemed easier to practice "the Presence of God" amongst them, than amongst a profane, so-called "Christian" crowd. The times of prayer are observed in a way which often puts to shame the shy and undemonstrative Christian; admitting even the routine of this observance, there still remains in many cases a spiritual "something," which lifts the prayer above a purely ritual performance. Ablutions, *Zakat* and *Sadaka* are performed according to the Shariat. It is reckoned that about 12,000 pilgrims each year go from Russian Turkistan to Mecca to perform the Pilgrimage; many old people go to die there, pregnant mothers go to the holy place for their deliverance, and return proudly, or die content, with a little *Hadji* in their arms.

As everywhere else in Mohammedan lands so here also, Animism has darkened the life of the people and brought them under the fear and power of evil spirits; charms

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and amulets are used in profusion, mostly by women and children. Koran texts, written out and sewn into little rags or engraved on stones, are worn around the neck or on the arm; the children's caps are decorated with feathers against the evil eye. Many a tree have I passed on my wanderings through the length and breadth of Turkistan, covered with thousands of small rags or bits of tape hung up there by the superstitious traveller; I have seen a rock, polished by numberless breasts of grieved childless mothers, hoping to have the curse of barrenness taken from them by its magic touch; I have been invited to put my head into a hole in the rock or slide down a gutter cut in the rock in order to free myself from headache or backache. It is the sad old story: "From fear of death, or suffering, or sorrow, all their life-time subject to bondage."

The Shiite lives his religious life separately from the Sunnite and the religious differences between them influence also their secular relationships; there is the age-long hatred between the two wherever they meet. The Shiites have their own mosques and Imams; they keep *Muharram,* and in the western part of Turkistan, where they are numerous, perform the traditional wailing and cutting of themselves in remembrance of Hasan and Husain. They must be approached differently on religious questions; they have thought more and can follow somewhat more easily our Christian way of reasoning than the Sunnites. A number of Babis and Behais live in western Turkistan, do much proselytizing, and are heartily disliked by Sunnite and Shiite alike.

The Kirghiz, formerly Lamaites, adopted Islam not more than a hundred years ago; they are indifferent Mohammedans, and their roaming way of living has made it easier for them to drop irksome rites.

A people who will certainly appeal to any missionary's heart are the despised Parsees or Fire-Worshippers from Hindustan; they are treated as Pariahs, yet I was successful in winning their confidence in several places and

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ascertaining the languages in which they could read; and when after a year the Scriptures in their languages had arrived from the British and Foreign Bible Society, their joy and gratitude were touching to behold. The missionary will also come in touch with the Bokharian Jews; like the Jews everywhere, they are difficult to reach, but persistent friendliness has induced many a one to receive and read the Scriptures. The numerous Russian Baptists and Evangelical Christians, who have come out from the Greek Orthodox Church, represent an element which will prove helpful in future mission-work amongst Mohammedans in Turkistan.

There is historical and archeological evidence, that in the early Christian era the Christian faith spread, probably from Chaldea, into Central Asia; it seems that what is now Turkomania was thoroughly Christianized, for even as far up to the North and East as Tashkent and Aoulie-Ata, ruins of churches may be found or crosses hewn into stones, which testify to this fact. The Christians of Turkistan were Nestorians, which is natural, because Christianity reached them through the Nestorian Assyrians. Here, as in many other lands, Christianity was swept away by Islam, when at the end of the seventh century A. D., Turkistan was conquered by the Mohammedan Arabs.

EDUCATION

Before the Russians conquered Turkistan, no other schools than those prescribed by Mohammedan law and tradition were known in the country. These have continued unchanged till now.

The *Mektab* or Primary School, which we find in every village, is run either by the Imam or the Muezzin, or by any Mullah chosen by the parents; the children learn the Arabic letters and the Koran by heart, in the usual unintelligent way without having their reasoning faculties developed, and therefore many of them forget all their "science" as soon as they leave school. Yet there is a great desire for reading among the children, and it is

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touching to see them surround the colporteur and plead for something to read; but there is nothing as yet in the way of child-literature prepared for their use. The next grade of school is the *Madrasse:* like the *Mektab* it is supported by private gifts, mostly *Waqf*, which are managed by the *Mutavally;* according to the income from this *Waqf* property, the *Madrasse* has a larger or smaller number of teachers (Moudarriss) and of pupils; these live together in cells surrounding the inner court of the *Madrasse,* which is always made attractive by some running water and shady trees. The students are of all ages, and stay as long as they wish to. The method of teaching is absolutely antiquated: it does not prepare or fit the scholar for real study or practical life; they begin with the study of the Mohammedan Catechism, continue with Arabic, and go on to a general course in Theology, Logic, Dialectics, Metaphysics, Cosmography, etc.; then follows a course in Law. On leaving school the student believes firmly that our earth is flat, and bounded by the mountains of Qaf!

The Russian Government did not think it wise to abruptly change this state of things, trusting time to do her work, but it opened a number of schools of a new type, called "Russo-Native" schools, where the young Kirghiz, Sart and Tadjiks are taught in the native and the Russian languages, according to European pedagogical methods. The natives took wonderfully to these schools of "Kafir" type, and only the Mullahs and Moudarriss, fearing for the Faith of Islam and for their own prosperity, were against them. In some places hostels have been opened in connection with these schools, especially for the children of nomad Kirghiz. Russians and Sart have been brought nearer to each other in a great measure, and many a young Sart is now making a living in some administrative office or commercial enterprise. The schools are kept up partly by Government, partly by free-will offerings by the parents. As has been said in another place,

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all Russian Schools, even high and professional ones, are open to any Sart or Kirghiz boy or girl who can pass the examinations; quite a number of Kirghiz girls are in the high and professional schools in the chief towns. I have not heard of Sart parents sending their girls to Russian high schools; for them there is no link between the *mektab* and the Russian high schools, which the boys find provided for in the Russo-native schools. The teachers are Russians as well as Mohammedans. No Christian religious teaching of any kind is given in these schools.

The number of Mektabs, Madrasses and Russo-native schools in Turkistan is as follows:

Mektab	Pupils	Madrasses	Pupils	Russo-Native	Pupils
11,197	187,108	455	35,635	68	2,552

Courts of Law

Formerly legal procedure was exclusively along the lines of Mohammedan law, according to Koran, *Shariat,* Tradition, and *Adat* (Custom). The chief Judge or *Kadi* was appointed by the head of the Government (this was done for the first time under the Khalif Omar), but later on the chief Vazier or the Ameer chose the judges themselves; only the best men were elected to this office, as life and death were in the Kadi's hands. One could appeal against his *Fetwa* to the "Kadi-Kalan" and even to the Ameer. The Kadi is assisted by the Mufti and the Agliam, who have to be well versed in the Shariat and Law-Codexes in order to establish precedents for the Kadi's fetwas. After the Russian conquest the popular courts were continued, but the power of the Kadi was limited; he judges now only cases which occur amongst natives in their religious and domestic life; cases of murder, theft, political disturbances, acts of violence against Christians, etc., are brought before the Russian law-courts. The Kirghiz do not accept the *Shariat,* but only the customary law or *Adat.*

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Public Health and Social Life

The Russians found Turkistan about fifty years ago in the same state of ignorance as to the laws of hygiene which we find in every other Mohammedan country untouched by European influence: "medicine-men and medicine-women," charms and incantations. To the honor of the Russian Government be it said, that it set at once energetically to helping the native population with dispensaries and hospitals, which are now dotted all over the country. These native dispensaries are often managed by women-doctors, amongst whom are quite a number of Kirghiz graduate women, as the overwhelming majority of the patients are women and children. Hospitals and dispensaries, clinics and sanitariums in the larger Russian towns are all available to both natives and Russians of means. It is in the native dispensaries that the dark and sad side of the Mohammedan woman's life comes out clearly; here she pours out her grief before the good doctor, and unburdens her heart about the strife and jealousy between the several wives in the one home; here you will often hear Rachel's pathetic outcry: "Give me a child, or I die"! a child which will save her from the risk of divorce, and will allow her to triumph over her rival. Here you see the fruit of ages of ignorance, and of newly-imported vice, and its consequences. This is the place, as missionaries everywhere know it to be, where one may lead the Mohammedan women to the Great Physician of soul and body. But no missionary work whatever is being done in the government dispensaries and hospitals, not only because the Government is bound by its promise to the natives not to engage in any religious propaganda, but also because there is no evangelical worker amongst all the lady-doctors; they are kind and self-sacrificing, but they are blind to the privileges and possibilities of their work.

Eye diseases, stomach troubles, women's diseases and malaria are predominant. There is a Pasteur Institute at Tashkent, as cases of rabies are frequent; vaccination

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against small-pox is now extensively practiced. But how much remains yet to be done by the missionary!

The Mohammedans in Turkistan live altogether under the shadow of Islam: Koran and Shariat, Sunna and Adat regulate all the customs of family and social life. The type of face, house or dress may vary in different Mohammedan countries, but the spirit which moves the nine million Mohammedan natives of Turkistan is the same as all over the "Beit-ul-Islam." Polygamy is permitted and practiced, but tends to disappear. One of his wives is appointed by the husband to be the chief, and to preserve order and peace. Divorce is easily obtained, but the laws and customs of divorce, as, by the way, those of marriage, differ according to Sart, Ouzbek, or Kirghiz influences. With the Kirghiz for instance, it is enough for the husband to say three times in the presence of his wife *"talakh,"* whereupon she veils herself at once, her husband having become a stranger to her. In cases of bad treatment the wife may also ask for divorce. The contact with Christian Europeans and the advice of doctors may in some way have influenced the position of women, but all the same as long as she is a "Mohammedan" woman she is treated as an inferior, is kept in ignorance, at the pleasure of her husband, unprepared for the education of her children: in one word, she lives the darkened and limited life of Mohammedan women everywhere.

The women in the towns live a more secluded life than those in the country, who are out in the fields helping their husbands. A Sart woman when leaving her house is strictly veiled; all Sart women, rich or poor, wear the black veil made of horse-hair hanging down below the waist, and the coat, mostly grey, which extends from the top of the head to the feet, the long sleeves falling down the back. It is only by the hand which holds together the folds of this ugly coat that you can guess the age or social status of the woman who passes you like a shadow. In contrast to the strictly purdahed Sart and Ouzbek women, the

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Kirghiz woman enjoys a quite un-Mohammedan freedom; she goes unveiled not only in her home and village, but she comes even to the bazaars, on horseback, with unveiled face, an immense white muslin turban on her head, and seems to belong altogether to another world.

All native men dress in loose white under-garments made of *matta,* a cotton home-spun material; the Kirghiz wear a rather short woolen or fur over-coat, and a quaint felt or fur cap which can be brought down over the ears. The Sart and Ouzbeks wear flowing outer-garments, tied round the waist by one or many big handkerchiefs, and having extraordinarily long sleeves. The colors of these outer-garments are of the most gaudy shades. They wear soft boots of native leather, over which they add in the streets the *Kaoush,* which is always left at the threshold of any inner apartment. They cover their invariably shaven heads with small caps, around which is wound the turban or *Tchalma,* and the color, quality and manner of winding indicate the social status of the wearer.

Village Life

The villages are built like the Arab ones: the houses are of sun-dried mud-bricks, over which several layers of clay are spread; the windows all face toward the inner court, so that the streets resemble long corridors of blind walls. The entrances are low, and lead directly into the stables, behind which one may find charming courts and gardens surrounding the house. The rooms are made comfortable by rugs and mats spread on the hard mud floor; some trunks are placed along the walls; shelves with the necessary utensils, and piled-up blankets make up the simple furniture, which even in the rich man's house differs only in quality from that of the poor. The men who come in contact with Russians now have some tables and chairs for the benefit of their guests. The rooms are heated in winter by the *Sandaly,* a small coal-stove put in a hole in the floor in the middle of the room, and

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covered with blankets; all the family sit around this *Sandaly,* putting their feet under the blankets—it is of course, a very unhygienic custom. There are always partitions between the men's and women's quarters in every Sart, Ouzbek and Tadjik house, whereas the Kirghiz mix freely in their *yourtas.*

The villagers meet every evening after their day's labor in the tea-house or *Tchai-Khane,* where they enjoy endless bowls of tea, with dried raisins and apricots, and also enjoy each other's society. No women are of course admitted to these places, but boys, gaudily attired, and even painted, form an unpleasant feature of the *Tchai-Khanes* of the towns. There is always somebody who plays on two-stringed native musical instruments. During the day the food consists only of bread *Nan,* fruit and tea, but after the work is done, everybody enjoys the *pilau,* rice stewed with mutton; and as for hundreds of years, so now, millions of men and women all over Turkistan sit down at 6 p. m. to this their favorite food. The Sart eat with their fingers, and as a rule keep themselves scrupulously clean, but a life-long close touch with mutton-grease has permeated their homes, clothes, and themselves with the smell of it, and it is somewhat difficult for the European to get accustomed to this. The town-people are mostly merchants, and the men take life easily. There is a certain innate dignity in their bearing, and those of them who are not shy of strangers are talkative and friendly with them.

To my regret the space alloted does not permit personal reminiscences, which crowd before the mind's eye; of long, lonely drives through deserts, mountains, or garden-like luxuriant villages, to reach some bazaar with the Scriptures; of many an evening spent among villagers in the tea-houses, and of the nights in the two-wheeled cart put up in the Karavan-Sarai amongst camels, donkeys, etc.; of the friendliness which was often shown, even when the aim of the visit was clearly stated, namely, to make known to them Jesus Christ as the supreme Lord

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and only Saviour; the quiet talks or lively discussions with some Mullah in his low cell, or under the shady trees in the court of the Madrasse; the rebuffs and contemptuous glances met with more than once, but also the heart-touch with some soul who might have looked out longingly for just this message of forgiveness and newness of life. Missionaries everywhere treasure such memories.

Missionary Opportunity

Turkistan as a mission-field presents two, and only two, difficulties: first, it is a Mohammedan country; secondly, for the last three years it has been closed by Bolshivist occupation. The former difficulty spells for some of us "privilege"; and has been met with, and more or less successfully overcome, by missionaries and missionary Boards in other Mohammedan fields. As to the second difficulty, the closed door, let us leave that with the Lord, who, when His time shall have come, will "open and no one shall shut."

The advantages of Turkistan as a mission field are manifold. 1st. The missionary society which starts work in Turkistan will have a field which has never been under the influence of either Greek or Roman Catholic Churches, or of any other denomination; an altogether fresh start may be made. Only a few solitary workers have so far labored in Turkistan; two men were sent out by the Swedish Missionary Society about fifteen years ago to Bokhara, which they had to leave after a short stay. Some German Mennonites have started medical work amongst the Kirghiz. One of these men was agent for the British and Foreign Bible Society at Tashkent till 1917. A German couple, sent by some English missionary society, had to leave at the beginning of the war because they were aliens, and lastly I travelled from 1910 to 1916 all over Turkistan, till for war-reasons I was asked to stop. I was permitted to work as long as that only because I did not represent any society, and was a Russian citizen. Though we were able to do but little, yet the

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field has been reconnoitered, furrows have been made, seed has been sown, and the few free-lances, who will surely put their experience at the service of any evangelical mission board which may take up Turkistan as its field, stand before the Christian world with the message of Joshua and Caleb: "The land is an exceedingly good land, and if the Lord delights in us, He will bring us in—let us go up at once and possess it!"

2d. The field is easy of access: it can be reached from the North by the railroad from Russia, from the West by the Caucasus (Baku) and the Caspian Sea; from the South by Meshed in northeast Persia, which is the nearest mission-station to Turkistan; that of the Swedish Missionary Society at Kashgar, Chinese Turkistan is not so easily reached.

3d. As stated before, a knowledge of Turkish or Persian would help any missionary to make a start in Turkistan till he acquired the Sart or Tadjik language.

4th. The Scriptures may be had, in whole or in part, from the Bible Societies in all the languages that are spoken in Turkistan with the exception of Tadjik. Christian literature has also been prepared in the Sart language, undenominational and upon a thoroughly evangelical basis. (Translations into Sart from Nile Mission Press, Cairo, and American Press, Beirut, Publications—thanks partly to the generous help of the American Christian Literature Society for Mohammedans, U. S. A.) The missionary can therefore start work at once, his hands filled with good seed, and can prepare more at his leisure.

God, in His great household, has need of "all sorts and conditions of men," and each of these would find in Turkistan the field they are specially fitted for: the pioneer-missionary will find the unexplored mountain-villages and walled cities of Bokhara, and the closed door of Afghanistan will appeal to him; the scholar may whet his sword against the Mullahs and Mudarriss of Bokhara, Khokand and Tashkent; the men with linguistic gifts have yet much of the Scriptures to translate into Sart, and

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can make a start with their translation into Tadjik; the man or woman with a bent for the "Social Gospel" will find millions of children and "purdah" women looking for help and freedom; the medical missionary needs only to open a dispensary or hospital to see it thronged with sufferers; the missionary with the "Wander-lust" may travel through the burning sand-steppes and up the forest covered mountain-slopes to feed the lonely nomad or mountaineer with the Word of Life; the missionary of sedate habits has the choice of big cities like Tashkent, Bokhara, Samarkand, etc., with scores of thousands of inhabitants filling the streets and bazaars; the one who just simply loves souls, because he loves Jesus who died to save them, and the man or woman who craves to work on the Mohammedan battle-field because Islam challenges his or her loyalty to the Lord Jesus Christ, and calls out to them to lift up His banner just where He is defied —ah! there is place in Turkistan for all, and the blessing of God on all of them—only let them come!

We have finished, and we ask our reader once more: why should Turkistan remain "Passed by"? Can it be the mind of God, to leave these 9,000,000 of His sheep scattered in the wilderness? Can it be, that the feeble though earnest efforts of the few "free lances" are all God meant to do for this vast country? Will Turkistan not also have her "Day of Grace"? Shall "this house lie waste" forever? God forbid! May there not be amongst those who have read these lines, some, or even many, whom the Lord means to go out and to build the waste places of Turkistan? JENNY DE MAYER.*

Samarkand.

*I wish to express my indebtedness to I. I. Geyer, of whose book "Turkistan," I have made use for the geography, ethnography, statistics, etc., given in this paper, and to N. Pavloff, from whose book, "The History of Turkistan," I have compiled the short historic sketch of my article. Due to lack of communication with Russia it was not possible for me to add any news as to how Bolshevism has influenced the life and thought of the Mohammedans of Turkistan. What I have written holds good up till 1917. In any case the spiritual need of the people has not been met but has rather increased by the wave of lawlessness, brutality and atheism which has swept over Turkistan, as it has over the rest of Russia. This constitutes a still stronger appeal to the missionary's heart.
JENNY DE MAYER.

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JELAL UD-DIN RUMI

A MOSLEM SAINT WITH A CHRISTIAN HEART[1]

On any Sunday afternoon, gathered about the windows of a small house in a garden on Mt. Pagus overlooking the city of Smyrna, can be seen eager crowds of Moslems. The house is the Tekke, or Lodge Building of the Mevlevi Order, and the attraction for the crowd is the whirling religious dance of the dervishes. To the casual visitor the number of eager onlookers may have but little significance, but to the thoughtful student of religious affairs in the Near East the scene is full of suggestive interest. The orthodox system of Islam seems, these days, to be falling into disrepute. An Imam of one of the most beautiful mosques in Smyrna remarked recently to a visitor who complimented the beauty of the place of worship, "Yes, the mosque is all right. The only trouble is with the men who never come to pray." Of the twenty-one *medressehs,* or theological schools, existing in Smyrna before the war, not one is active today. When we mentioned this fact recently to a *hodja* in the main mosque of the city, and asked where the future religious leaders were to come from, he only shrugged his shoulders, and replied as if utterly indifferent, "Who knows?"

In contrast to this lack of interest in the official five prayers of Mohammed and the other outward forms of Islam is the apparently undiminished interest in the mystic side of the faith. Psychic phenomena as evidence of religion seem to be appealing to the modern Turkish mind as well as to some of his more educated brothers in the Western world. Recently a party of us attended in Smyrna a *zikr* of the Rufai Order, the famous Howling

[1] [We would call the attention of our readers to a monograph on the same subject by Cl. Huart under the title *Les Saints des Derviches Tourneurs* (translated from the Persian with notes) Leroux, Paris, 1918.—ED.]

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Dervishes. It was a formal occasion, and representatives of many orders were present, Mevlevis in their long brown hats, Qadiris with their green turbans, Semanis in red, Marafis in black, and others. A hundred or more took part in the noisy service which lasted for two hours, and as many more spectators stood about in wondering curiosity. Every week the attendance at this *zikr* shows the same interest.

A few days later we attended a gathering of Mevlevis in the Tekke already mentioned. My own interest in this *zikr* was great, because among the dancers was a young boy who is an eager student in the International College, and who is a member of my curriculum Bible class. Though I came before the service began, crowds were already gathered at the door and about the windows. Personal friends made a way for me into the gallery, where I watched the strange service inaugurated by Jalal ud-Din Rumi 700 years ago. A young lad about fifteen, the brother of my student dervish, was officiating as Sheikh, having recently been raised to that office on the death of his father. Three times around the room the dervishes slowly marched, bowing solemnly before the Mihrab and before the tombs of the departed. Then, to the weird tune of reed pipe and drum, they began their whirling motion, arms outstretched, right palm up and left down, head bowed over right shoulder. The aged whirled slowly, but the younger ones, one surely not over twelve, at a dizzying speed. Several times they paused, and with right toe over the left, bowed to the Sheikh, then began their strange motion, said to be symbolic of the motion of the human soul about the soul of God.

That such services as this are kept up week after week with the eager interest on the part of outsiders, while *medressehs* die out and official prayers at the mosque languish, is suggestive of the possible fact that in this part of the Moslem world, vital Islam is to be

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understood more in the mystical manifestations than in its formal orthodox rites.

If this is true it is more than ever worth while to seek for an understanding of those great figures in the past who have sought God through the love of the heart, and who have left to their still eager disciples today their interpretation of the only true Way to God, the great Reality. It was with this in mind that I visited the Mevlevis on a week day to make inquiry of my Sheikh friend regarding the founder of his order, Jelal ud-Din Rumi, said by Professor Ethé in the Encyclopedia Britannica to be "the greatest pantheistic writer of all ages." Quite naturally I found that my friend, having only recently come into the headship of his Order, was only beginning his studies in Persian and Arabic, and knew almost nothing about the founder of his Order. But I was surprised to find that the other dervishes also were unacquainted with even the main facts in the life of the one whom they call *Mevlana,* "Our Lord." Indeed, it turned out as it so often has in other attempts at investigation that information could be found in twenty minutes in one's own private English library that it took weeks to find by zealous inquiry from the initiated dervishes themselves.

Finally, however, in a tiny back room opening into a shop in the bazaars, the only light coming from a hole in the roof, I had the privilege of meeting a Mevlevi teacher of some learning, who gave me, in substance, the following account of the great Moslem mystic:

Mevlana Jelal ud-Din Rumi was born in 1207 in Balkh, in the Province of Khorasan, Persia. Jelal ud-Din's father, Baha ud-Din was a learned professor and so popular that the jealousy of the ruler was aroused to an extent necessitating Baha ud-Din's departure in 1212 from the city. Stopping for a time in Nishapur, they visited Sheikh Ferid ud-Din Attar, who took the young Jelal in his arms, caressed him, and prophesying that he

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would become a great man, blessed him and presented him with a copy of one of his own books, *Asrar Nama* (The Book of Secrets.) From Nishapur the family travelled to Bagdad and to Mecca. Afterward, for four years, a residence was made in Malatia, and later in Laranda, the present Karaman. For seven years they remained here, until finally Ala ud-Din Kay-Kubad, the Seljuk Emperor, hearing of the fame of Baha ud-Din, invited him to Konia, where, in 1231, the father died leaving his son to inherit and add to his own pious and learned reputation.

It was while away from Konia studying in Aleppo and Syria that Jelal ud-Din began to study from one of his father's old pupils the mystic sciences. In 1244 when he returned to Konia he met Shemsi Tabriz, with whose spiritual perfection he fell in love, and with whom for fifteen months he constantly associated. This man was not a learned man, but he possessed a strange power of attracting the warm love of all who talked with him. After the death of Shemsi Tabriz, Jelal ud-Din began wearing the long hat and flowing coat of his friend, and so inaugurated the custom in dress followed by the Mevlevis of today.

Jelal ud-Din's most famous literary work is the Masnavi, a great poem, written in Persian, divided into six parts and containing two thousand six hundred and sixty-six couplets. Ten years were spent in composing this work. Today this book is the inspiration of the Mevlevis and their mystic order.

In 1273 Jelal ud-Din died and was buried beside the tomb of his father.

So much my Mevlevi friend told me he had been able to gather about the life of Jelal ud-Din, but only by reference to some eight or ten books. In his eyes the greatness of Jelal ud-Din evidently rested largely on the wonder-miracles, stories of which are current in considerable number.

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The spiritual tendency of Jelal ud-Din is emphasized in a book called, "Anecdotes of Our Lord, Jelal ud-Din Rumi," which had been sent recently to the late Sheikh, and which, as yet unread by him, was loaned me by the present Sheikh.

According to this book, recognized by the Mevlevis themselves, Jelal ud-Din is called the Sultan of the Saints and the Last of the Perfect. In Damascus, Aleppo and elsewhere he studied under the greatest teachers of his time, and became proficient in Arabic, jurisprudence, logic, and "all other things." Yet all the time Jelal ud-Din's interest was in the divine truths that are hidden from human eyes. Shemsi Tabriz taught him that by whirling higher states of consciousness could be attained. For the common people this whirling was said to be forbidden, because it would increase the force of their temptations. Correspondingly ecstatic love would be increased in the case of true seekers after God. During the whirling all is forgotten save God. It is said that some of Jelal ud-Din's best sayings were uttered while in a trance state brought on by whirling.

Beautiful and loud singing was made to contribute also to the deepening of the emotional effect on the heart. Every movement in the whirling was felt to be symbolic of a spiritual reality. The whirling itself, for example, signifies unity. The whirlers are able to see the truth on all sides, and share in its beauties. To beat the feet and to leap also symbolize spiritual aspiration. To leap means to reach the highest universe out of the excess of ecstasy. To beat the feet is to kick aside the miserable wordly things in an attempt to soar to heights. To hold the hand open has several meanings. First, from joy of reaching God, and looking for perfection. Secondly, it means the victory over oneself which is the greatest *Jihad* (Holy War.) To bend during intervals means humility and respect. "To the living person," Jelal ud-Din says,

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"whirling is rest of the soul." The full meaning of the whirling, he assures us, is only to be felt by those who have actually experienced the ecstasy of it.

There is a curious human touch in Jelal ud-Din's defense of his use of poetry. He says that in his own country it was considered disgraceful to speak in poetry, and that if he had remained there it would have been impossible. Even in Konia he tried his best not to use it, but in spite of all efforts he failed to restrain the expression of his feeling in this way. "There is a vast difference," he says, "between the poetry of the saints and that of the mere poets. For the saints lose themselves in union with God, while the poetry of the poets is full of unspiritual imaginings. Their object is to show their knowledge and hence their poetry is selfish. The saints, on the other hand, do not show themselves, but show God in their poetry. "After me," he goes on to say, "the Masnavi will take my place and lead you."

That Jelal ud-Din's spiritual experience was a deep, and, to him, tremendously real one, is evidenced by the extreme asceticism into which he was led. It is said that after he first met Shemsi Tabriz they lived for six months without feeling the need of eating or drinking. Though this doubtless refers to fasting in the Moslem sense of not eating or drinking by day, it is said that whenever the fast was broken it was by not over ten mouthfuls of a simple kind of food. He was proud of being poor, and happier when there was little food in the house. He would then say to his family, "Now the light of poverty is shining in your faces." No word regarding grief or pleasure at things in this world was heard to come from his mouth. In the whirling he would entirely lose himself in a feeling of unity with God, to such an extent that once in winter he was so carried away with emotion that he bowed his face to the ground in an ecstasy, and the tears that he shed froze his beard to the ground. In this state he remained, either unconscious or lost in meditation, until his disciples found him the next morning.

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Yet even in the midst of this extreme ecstasy he seems to have been singularly open to the appeal of human need. He said on one occasion, "I hate to offend any heart." He treated kindly even those who interrupted him in the midst of his whirling. Once a drunkard tried so to interfere with him, and was forcibly ejected by a disciple. Jelal ud-Din turned to this disciple and said, "He drank the wine, but you have acted like a drunkard in his place."

For beggars he ever had a ready ear. Even his coat and shirt he would give away. In order to be able to do this the more readily it is said that he wore these garments habitually open in front. The coat thus given away would often be sold for a considerable sum to a rich man who would wear it in the hope of so gaining merit both in this world and the next.

Such a reputation for sanctity made it easy for people to believe that he had mysterious powers of vision, that hidden things were known to him. If his servant was in financial distress he perceived the trouble as if by telepathy, and relieved it. Once he is said to have run into a house and shouted to the occupants to get out. Immediately afterward the roof of the house fell in. When such reports of his powers were spread abroad it is no wonder that the people crowded him as he passed through the streets, and begged him to answer their questions about life, and that even the little children would leave their games to go and kiss his hands as he passed by.

But perhaps the real spirit of the man can be seen better than in any other way through quotations from his writings. His pantheistic philosophy, with its possibilities for both good and evil, is well expressed in the following poem on "The True Mystic."

The man of God is drunken without wine.
The man of God is full without meat.
The man of God is distraught and bewildered.
The man of God has no food or sleep.
The man of God is a king neath dervish-cloak.
The man of God is a treasure in a ruin.
The man of God is not of air and earth.

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The man of God is not of fire and water.
The man of God is a boundless sea.
The man of God rains pearls without a cloud.
The man of God hath hundred moons and skies.
The man of God hath hundred suns.
The man of God is made wise by the Truth.
The man of God is not learned from book.
The man of God is beyond infidelity and religion.
To the man of God right and wrong are alike.
The man of God has ridden away from Not-being.
The man of God is gloriously attended.
The man of God is concealed, Shamsi Din.
The man of God do thou seek and find!

His independence from orthodox religion either Christian or Moslem and his assurance of the reality of his own mystic experience are shown in this translation:

Lo, for I to myself am unknown, now in God's name what must I do?
I adore not the Cross nor the Crescent, I am not a Giaour nor a Jew.
East nor West, land nor sea is my home. I have kin nor with angel nor gnome,
I am wrought not of fire nor of foam, I am shaped not of dust nor of dew.
I was born not in China afar, not in Saqsin and not in Bulgar;
Not in India, where five rivers are, nor in 'Iraq nor Khorasan I grew.
Not in this world nor that world I dwell, not in Paradise, neither in Hell;
Not from Eden and Rizwan I fell, not from Adam my lineage I drew.
In a place beyond uttermost place, in a tract without shadow of trace,
Soul and body transcending, I live in the soul of My Loved One anew!

A Moslem in outward practice, he succeeded in finding a spiritual meaning in Mohammed's required rites, as for example:

Beats there a heart within that breast of thine,
Then compass reverently its sacred shrine;
For the essential Kaaba is the heart,
And no proud pile of perishable art.

When God ordained the pilgrim rite, that sign
Was meant to lead thy thoughts to things divine;
A thousand times *he* treads that round in vain
Who gives one human heart a needless pain.

Leave wealth behind; bring God thy heart, Whose light
Will guide thy footsteps through the gloomiest night.
God spurns the riches of a thousand coffers,
And says, The saint is he his heart who offers;

Nor gold nor silver seek I, but above
All gifts of the heart, and buy it with My love;
Yea! one sad contrite heart which men despise

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More than My throne and fixed decree I prize;
The meanest heart that ever man has spurned
Is a clear glass where God may be discerned.

The following poem shows that in him the influence of Jesus was felt as in few, if any, Moslem thinkers:

Spring may come, but on granite will grow no green thing;
It was barren in winter, 'tis barren in spring;
And granite man's heart is, till grace intervene,
And, crushing it, clothe the long barren with green.
When the fresh breath of Jesus shall touch the heart's core,
It will live, it will breathe, it will blossom once more.

Seeing in the story of the triumphal entry a symbolic story of the contest between spirituality and sensuality he writes:

You deserted Jesus, a mere ass to feed,
In a crowd of asses you would take the lead;
Those who follow Jesus, win to wisdom's ranks;
Those who fatten asses get a kick for thanks.
Pity keep for Jesus, pity not the ass,
Let not fleshly impulse intellect surpass.
If an ass could somewhat catch of Jesus' mind,
Classed among the sages he himself would find;
Though because of Jesus you may suffer woe,
Still from Him comes healing; never let Him go.

Jelal ud-Din apparently knew well the Christian doctrine of Christ, but he himself repudiated it.

"The Son of God!" Nay, leave the word unsaid.
Say, "God is one, the pure, the single Truth."

Nowhere, however, is the idealism of Jelal ud-Din expressed better than in his final charge to his disciples, as given by Claude Field in his "Mystics and Saints of Islam:" "I bid you fear God openly and in secret, guard against excess in eating and drinking and speech; keep aloof from evil companionship; be diligent in fasts and self-renunciation, and bear wrongs patiently. The best man is he who helps his fellow-men, and the best speech is a brief one which leads to knowledge. Praise be to God alone."

International College, KING BIRGE.
Paradise, Smyrna.

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AN ANCIENT ACCOUNT OF INDIA AND CHINA

Described by two Mohammedan Travellers of the Ninth Century.

[In Amoy, on March 15, 1921, while hunting through some old and worm-eaten mission archives, I came across Volume One of the Chinese Repository, in which I found a Review of "an Ancient Account of India and China, by two Mohammedan travellers, who went to those parts in the 9th century, translated from the Arabic by the late learned Eusebius Renaudot. With notes, illustrations and inquiries by the same hand. London: Printed for Sam. Harding, at Bible and Anchor, on the pavement in St. Martin's Lane. MDCCXXXIII."

I rather doubt the suggestion that one of the Canton Pagodas was ever a minaret: the Flower Pagoda has certainly no sign of Islam about it, and moreover is said to be 1300 years old. The other pagoda, I have never examined, but when in 1912 I was taken round the Canton mosques by one of the missionaries, we did not visit either pagoda, which shows at any rate that my companion was ignorant of the theory. I am sorry I had not read the article before my visit to Canton, the second time, on March 11 last; but it is more than probable, that in the course of your recent work on Moslems in China, you have collected enough information to be able to pronounce definitely upon this question. It is most important to note that according to the first traveller there were no Chinese Moslems or Arabic speaking Chinese in China in the 9th century. This is further evidence against the pagoda being a minaret.

The mention of a massacre of Jews, Christians, and Parsees in Canton, A. D. 877, strikes me as a point of great historical interest.

I wish I could identify the names of the various places of the route from Arabia to China.

I have abbreviated a few paragraphs, but have not altered the spelling of "the Chinese Repository," except in one or two places; hence "Soliman," "Soltan," "Kotbat."] C. S. G. MYLREA.

Approaching the city of Canton, the traveller sees rising before him, within the walls, two lofty pagodas; one of which he perceives as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that it is a Mohammedan mosque, built about a thousand years ago; that at the present time a community of several hundred souls, with books and teachers of their faith, live near the

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mosque; and that some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who travelled from Peking to Canton in 1818, that Mohammedans were found in every part of their journey and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? The account given by the two travellers is worthy of notice, not only in reference to these inquiries, but, because it will serve to illustrate the character of the Chinese at an early period.....

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Arabia was the place where they met. Although the career of "the Prophet and Apostle of God" the son of Abdallah, seemed the harbinger of anything but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia.....

Marco Polo, the Venetian traveller, returned from his travels in the East, near the close of the 13th century. The Portuguese first doubled the Cape of Good Hope, in A. D. 1497. "But," said Renaudot in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hegira which is that of the first traveller, and the other of the year of the same 264, when a great revolution happened in China, are true and just."....The best proof however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge. .....

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In the manuscript of the first traveller, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e., Kwangchow Foo, or as it is now written by Europeans, Canton. "Canfu is the port of all the ships and goods of the Arabs who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with bamboo; besides the merchants are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbor, or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."....

The second traveller, alluding to the "causes of delay," says "since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the empire divided, I will here declare what I know of the causes of this revolution."

After briefly noticing its commencement, and the leader of the rebellion which occasioned it, he adds, "His hands thus strengthened, and himself in a condition to undertake anything, he betrayed his design of subduing the empire to himself, and straight marched to Canfu, one of the most noted cities in China, and at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh; but the citizens shutting their gates upon him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hegira 264 and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese

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who were massacred upon this occasion, there perished one hundred and twenty thousand Mohammedans, Jews, Christians and Parsees, who were there on account of traffic. The number of the professors of those four religions, who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between Eastern and Western Asia was, at that period, of a most interesting character, and of vast extent.....Neither of the two travellers tell us at what time their countrymen first came hither.....

The first writer says, "Soliman, the merchant, relates that at Canfu, which is the principal place for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon or *kotbat,* (sic. C. S. G. M.) which he concludes, in the usual form, with prayers for the Sultan of the Moslems. The merchants of Irak who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and comformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that he "knows not that there is anyone of the

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Chinese who has embraced Mohammedanism or speaks Arabic."....

At the present time (1832 C. S. G. M.) no Arabian ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, at Bangkok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveller.

"As for the places whence ships depart, and those also they touch at, many persons declare that the navigation is performed in the following order. Most of the Chinese ships take in their cargo at Siraf, where also they ship their goods which come from Bassorah, and other ports; and this they do, because in this sea, there are frequent storms and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called Maskat, which is in the extremity of the Province of Oman, about two hundred leagues from Siraf. From Maskat ships take their departure for the Indies: and first they touch at Kaucammali; and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the Sea of Harkand: and having sailed through it, they touch at a place called Lajabalus, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place, ships steer towards Calabar, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called Betuma, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it. In ten days from the last mentioned place, they arrive at Sonef; here is fresh water, and hence comes the aromatic wood. Having

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watered at this place, it is ten days' passage to Sandarfulat, an island where is fresh water. Then they steer upon the Sea of Sanji, and so to the Gates of China; for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulf, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China."...

Of the situation of foreign residents in China, the first traveller says: "When merchants enter China by sea, the Chinese seize on their cargo, and convey it to warehouses; and so put a stop to their business for six months, till the last merchantman be arrived. Then they take three in ten, or 30 per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they dispatch this business immediately, and without the least injustice."...

Referring again to the question,—At what time, and in what way did the Mohammedans first enter China?—we quote from Renaudot: "It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travellers, ought to point out to us the road the ancients may have taken. Marco Polo, say they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jenghiz Khan, the first emperor of the Moguls, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the emperor of China, and this ambassador went also by land; at the beginning of this century, Benet Goez, a Jesuit, travelled also from

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the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Muscovite ambassadors do when they go to China, and they even assure us, this route which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are pricked down in the map of Cathay, published by Kircher in his China Illustrata. All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travellers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of travelling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also, that it was considered only as a by-way—a short cut." To put this matter in the clearest light possible, Renaudot stops here to "survey the extent" of the Mohammedan empire, at the time under consideration; and then says: "But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Bassorah, and of the coast quite down to the Red Sea, which was the center of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The products of Arabia, Egypt, Persia and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, crystals, spices and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the

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continual wars between the Arabs and the princes of Turkestan." It would occupy too much time to follow the argument through all its details; the result is given in these words: "All that has hitherto been offered, and much more that might be added, seems evidently to prove, that the Mohammedans first went to China by sea....."

The learned translator brings proof positive to show, that the Arabs did not steer by the compass: and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. Their kalifs (sic. C. S. G. M.) never endeavored to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. "Hence we may pretty clearly discern how the Mohammedans first got to China; and it seems that they did not force an admittance as elsewhere, but chiefly, insinuated themselves under the pretence of trade."

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China (1832 C. S. G. M.); in the western parts of the empire their number is considerable, and everywhere they live unmolested in the exercise of their peculiar rites. Early in the last century (1700 C. S. G. M.) their number was "computed at about five hundred thousand."

C. STANLEY G. MYLREA.

Kuweit, Arabia.

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CHRISTIANS AND ARABIC WRITING.*

The first service which the Christian Arabs rendered Arabia was teaching the Arab tribes the art of writing. The history of Arabic writing and its sources testify to this fact. When Islam appeared in the second decade of the seventh century A. D., writing was not a new art in the Arabian Peninsula, as has been asserted by some. In reality writing was extant in some sections only to the exclusion of others. The people of Yaman had a kind of writing which they called *Musnad,* current among the Bani-Himyar. It has a marked resemblance to Ethiopic writing. The letters of this style of alphabet were detached from one another. In late years the European travellers, Carnot, Halevi and Glazer found thousands of traces of this writing, the earliest of which go back to a period of about four or five hundred years before Christ. Others are documents written in the centuries after Christ until the sixth century A. D. This writing, which these scholars discovered and published, is Sabean, not Arabic, as some like Ibn Khaldun have thought. (Ibn Khaldun —Paris Edition, Vol. 2, p. 341—"And the Himyar had a writing called Musnad, and from them the Mudar learned Arabic writing, but they did not become very much skilled in it.")

There was another script current in the north and west of Arabia, which is called the Nabatean. It appeared in two forms: one, the uncial, was boldly executed and stereotyped in form. It was common especially in North Arabia, and was used on coins and in architectural decoration. This is related to the Aramaic script called the *Astrangli.* The other form of the Nabatean is the cursive, commonly used in recording commercial transactions, deeds and similar documents. These two forms of

*Translated from Chapter 1 of Father Cheiko's Christian Literature in Arabia before Islam. (Arabic edition; the Jesuit Press, Beirut.)

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the Nabatean are the origin of Arabic writing. The Arabs call it *"al-Jazm,"* a name which they have taken from the nations surrounding them; and there are abundant proofs for the statement, that the Christians taught the Arabs the art of writing. Either they invented it, or they were the medium of transferring it from some other nation to the Arabs.

Arabs who have investigated the source of Arabic writing have ascribed it to men of Bawlân, of the tribe of Tai, who were of the Christian religion, living at Al-Anbar; and they put it in the form of the Syriac. (As-Suyuti says in Al-Muzhar, I, p. 39:—"The first to use our script, that is *al-Jazm,* were Maramir ibn Marra, Aslam ibn Sidra and Amir ibn Jadra, Arabs from Tai. They taught it to the people of Al-Anbar, and from them writing spread in 'Iraq, Hira and elsewhere. Bishr ibn Abd al-Malik, after he learned it, taught it to his friend Harb ibn Ummayya, with whom he had had commercial relations. These two travelled later to Mecca, where a number of the Quraish learned it from Harb, prior to the time of Islam. This script is called *al-Jazm* because it is *cut off,* or a branch of Himyari writing. Shardhami also learned a little of it from the Quraish....")

Ibn Abbas is also quoted in Al-Fihrist as saying, "The first to write in Arabic were three men from Bawlân, which was a tribe inhabiting Al-Anbar. They together composed the connected and disconnected letters. Their names are Maramir ibn Marra (or Marwa), Aslam ibn Sidra and 'Amir ibn Jadra (or Jadla). Maramir shaped the letters, Aslam spaced and connected them, and 'Amir put on the vowel markings. The people of Hira on being asked, "From where did you obtain the Arabic writing," replied, "From the people of Al-Anbar." (Similarly there is the testimony of Ibn 'Abdu Rabbu in Al-'Aqd al-Farid, Vol. 2, page 205.) "They related that three men of Tai, Miramir ibn Marra, Aslam ibn Sidra and 'Amir ibn Jadra gathered at a certain spot and formed the (Arabic) writing, modeling the spelling after the

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spelling of the Syriac. The people of Al-Anbar learned it; but when Islam came, only a few people were able to write Arabic." *Baladhuri* in Futuh al-Buldan (p. 471) makes the same statement, except that he says *Baqqa* instead of *Buq'a* (a spot). Baqqa was a city near Al-Anbar. He further remarks about Bishr: "Bishr ibn Abd al-Malik was the brother of Ukaidar ibn Abd al-Malik, ibn Abd al-Jann al-Kindi. As-Sakuni, a Christian, originally from Daumat Al-Jandal came to Hira, and remained there for some time. Now Bishr learned the Arabic script from the people of Hira. Thence he went to Mecca on business. Sufyan, ibn Umayya ibn Abu ash-Shams and Abu Qais, ibn Manaf, ibn Zohara, ibn Kilab, saw him writing and asked him to teach them the script, so he taught them how to spell. The three, Bishr, Sufyan and Abu Qais then went to Tayif with merchandise. Abu Ghailan ibn Salama, the Thaqfite, who accompanied them, learned the script. Later Bishr left the others and went to Diyar Madar, where "Amir ibn Zurara ibn 'Udas learned the script from him. 'Amr became known as 'Amr the Scribe. Bishr then came to Syria, where the people learned the script from him. A man of the tribe of Kalb was also taught by these three from Tai, who in turn taught it to the people of Wadi al-Qura. He came to Wadi al-Qura, and while he dwelt there he taught some of the inhabitants.

(Al Kindi, the poet, of Daumat Al-Jandal, in speaking to the Quraish said,

"Do not disavow the favors of men to you, for Maimum the Naqiba was most illustrious.
He brought the *Jazm* script, whereby you held fast the wealth you might have wasted.
And you saved that of which you had been neglectful, and stored up what might have been spent.
So in the continuous use of your pens, you imitated the writers of Kisra and Cæsar.
Until you dispensed with the Musnad of Himyar, and the sayings of Himyar were not recorded in books.")

This script was afterwards ascribed to Al-Kufa, when

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the scholars of Al-Kufa took pains to improve it at the beginning of the Islamic era.

The second script, or the modern Arabic writing, was evidently taken by the Arabs from the Christians of Al-Nabt, who lived in adjoining sections of the Hijaz, and from the monks of Madjan and Wadi al-Qura, who are mentioned by the Arab poets. This is supported by the statement of some writers that the founders of Arabic writing were from Tasm and Jadis. Ibn Al Nadim says in *Al-Fihrist,* and also Al-Hajj Khalifa in *Kashf Al-Dhunun* 3: 145, "They, that is the founders, were kings of Madjan." Ibn Al-Nadim and Al-Hajj also record the opinion which claims that they built the writing on the letters of their names, *Abjad, Hawwaz, Hutti, Kalamun, Sa'fas, Qarshat.* That Ibn Al-Nadim and Al-Hajj mention them as from Madyan, and Al-Baladhuri as from Wadi al-Qura substantiates what we have already said.

Scholars have found many examples of the so-called modern Arab script which date back to the time of the Kufic. Therefore it is a mistake for Al-Qalqashandi to state that the Kufic is the original Arabic, and that the *naskhi,* or so-called Modern Arabic, was invented by Ibn Maqalla in the third century A. H. In either case we have seen that the Christians deserve the credit for the spread of writing among the Arabs.

In addition to the above testimony, which assigns the origin of writing among the Arabs to Christians, there are also references in the translations and verses of the poets to the spread of writing among the Christians of Arabia before the Hijrah. There is a story given by the author of Al-Aghani and others of the ancient writers about Tarfa and Al-Mutalammis, and the two letters that were sent through them by 'Amr ibn Hind to his prefect Muka'bar in Bahrein. 'Amr made out that he was ordering something for their good, whereas, in reality he plotted their destruction. Al-Mutalammis opened his letter and gave it to an 'Ibadi boy from Hira, and he read to him as follows: "In Thy Name O God, from 'Amr ibn

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Hind to Al-Muka'bar. If this letter should come to you by the hand of Al-Mutalammis, cut off his hands and his feet and bury him alive," and when he learned its contents he fled; but as for Tarfa, he did not take the trouble to inquire about the contents of the letter he bore, and consequently was killed. The tale of the letter of Al-Mutalammis became a proverb applicable to all who were deceived into their own destruction. In the story there is proof that the 'Ibadin, who were a Christian people in the region of Hira, knew writing and taught it to their youths. In Al-Aghani it is also said that the father of Al-Maraqqash the Great, entrusted his sons to a Christian from Hira, who taught them the *script*.

There is further evidence from the Mu'allaqat, the poems said to have been written on silk and hung on the curtains of the Ka'aba in Mecca. The most noted of these poems were written by poets from Christian tribes, as Taghallub and Bakr and Kanda, in whose writings there is a clear proof of the spread of the art of writing among the Christians.

Other proofs for this in the Christian poets are the lines of such as Hatim Al-Ta'i (Al-Aghani 7: 132).

"Do you recall the ruins of a mansion, like miniature writing on vellum."

Or as Mirar ibn Munqadh says in describing a ruin,

"And you see there perpendicular forms, like the letter 'lam' in the revelation of the Psalms."

And also Lubaid,

"God has shielded the ruins from torrents, as though they were Psalms which the pen could not express."

And before all these poets, there was Imru' al-Qais, who likened the ruins of a house to the book of Psalms,

"To whom belongs a ruin, which grieves me like the script in the Psalms of 'Asib Yamani."

And he also said, referring especially to the Psalms of the monks,

"Come, let us weep because of the memory of a much loved friend, and for the signs of traces long since erased.

"Years have passed by, and they have become like the writing of the Psalms in the manuscripts of the monks."

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Ummaya ibn As-Salt boasted of his tribe because they knew writing and said,

> "My people are 'Ayyad, verily a great multitude, and if they settle in a country, the cattle become few by their generosity.
> "A people possessing the whole land of 'Iraq and masters of the Book and the pen."

We have already shown that the Bani 'Ayyad were among the first to become Christians (Vol. 1, p. 75), and one of them Laqait Al-'Ayyadi sent a letter to his people warning them of imminent danger from Kisra, which begins:

> "Greetings from Laqait to all in the peninsula who are of the tribe of 'Ayyad."

In addition to all this, what dispels any doubt is the fact that the two pre-Islamic Arabic inscriptions which are found today are by Christians.

The previous volume contains an engraving of the older of these (p. 100-104). It was discovered in Zubad near the Euphrates and goes back to the year 512 A. D., that is one hundred and ten years before the Hijrah. It is in three languages, Greek, Syriac and Arabic, and states that the monument erected there is in memory of St. Sergius the Martyr. In it there is a prayer addressed to God.* The second inscription was found in Harran, and is written in Greek and Arabic. It dates back to fifty-four years before the Hijrah, or A. D. 568. It is stated therein that it is a monument to St. John the Baptist, the first of it reading as follows: *"I, Shurahbal the son of Talmu, built this monument in the year 463."*

We have also printed with this incription two others in Arabic, one of which is in Nabatean letters. It was found at Namara in Safa by the French Expedition of R. Dussaud, and is from the tomb of one of the kings of Hira, called Imru Al-Qais ibn 'Amr, who died the 7th of Kaslul of the 223d year of Busra, or the 7th of December 328 A. D. The other document is a copy of the

*[See R. Dussaud's Expedition to the Syrian Desert, p. 316-324, and Lidzbarksi's Aramaic Documents, p. 484.]

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Koran written on vellum dating from the third century A. H., and belonging to our Oriental Library. All of this evidence and proof has compelled the chief Orientalists to assign the origin or at least the spread of Arabic writing to the Christians of Arabia.

S. de Sacy has shown that the Arabs of 'Iraq and Mesopotamia borrowed the art of writing from the Christians. (Journal Asiat. 1re Serie X, pp. 210-211.)

Ph. Berger, the archaeologist, affirms the same in his Historie de l'Ecriture dans l'Antiquité, 2d ed., p. 287.

J. Wellhausen, the noted Orientalist, gives similar testimony in his "Reste Arabischen Heidentums" (p. 232).

Q. Rothstein (Die Dynastie d. Lahmiden in al-Hira, p. 26) and I. Goldziher (Muhammedanische Studien I, p. 110) both substantiate the foregoing conclusions.

All of these testimonies are quite sufficient to establish the fact that the credit for teaching the Mohammedans writing is due to the Christian Arabs, although we do not deny that the Jews, especially in Medina, had a share as Al-Baladhuri had shown. It is said that some of the Arabs of Pre-Islamic times wrote in Hebrew, or rather Aramaic or Syriac. There is the statement, for example, of the author of Al-Aghani (3: 13) that Waraqa ibn Naufal wrote in Hebrew characters from the Gospel whatever he chose.

This same tradition is found in the opening chapter of Al-Bukhari.

E. E. ELDER.

Cairo, Egypt.

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SEEN FROM A STAMBOUL DAY SCHOOL

Neither the Sunday saunterers nor the playing children in the streets below pay any attention to the call to prayer from the mosque in Stamboul. Few keep the required five times of worship now, and the educated agree quite frankly with a friend of ours, who says he does not believe in religion. "I am neither Moslem nor Christian, but of course when a situation like this arises, when all Christendom is arrayed against Islam, I am a Moslem, and a strong one," he told me when the Turkish treaty was published last summer.

There is, however, a certain openness of mind, and an evident desire for help, from whatever source it may come. Dr. Sherwood Eddy's meetings were crowded, and there were many requests that he speak in higher Turkish schools, and at other times in the University, and in a theatre here in the Turkish section of the city. We were all sorry he could not stay here among the Moslems long enough to more than prepare the ground for later sowings. Near us the Stamboul Branch of the Y. M. C. A. was opened on Friday, with inspection of the building, a pleasant tea, and speeches from the chairman and the national secretary of the Y. M. C. A., the head of the Turkish Normal School for men, the director-general of the Turkish orphanages in the city, and the head of the Protestant Chancery. Finally Mr. Goodsell of our mission, who is at present in charge of this Y. M. C. A. work for Turks, declared the building open. The rooms were jammed with guests, mostly Turks, a few foreigners like ourselves, and a sprinkling of leading Protestants who are big enough to rejoice in this new opportunity of serving young men, especially those of the ruling race from which they have suffered so much. Now we will

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see how the young men come to make use of the clubs and classes, lectures and meetings, books and good fellowship.

Before long we expect to open in a distinctly Moslem section, only ten minutes away, a similar house for girls under the Y. W. C. A. The head of one of the two principal schools in Stamboul which receive girls is one of our most ardent Stamboul Branch Committee members, and the English teacher in the other school and its principal are also very cordial to us.

Here in school we see the same willingness to take what we have to give, as far as they understand it. Since the end of August we have refused 188 children, quite half of whom are Turks, because we had no room for them and some of our 270 are packed in their rooms almost like sardines in a box. Yesterday a man suggested that his niece and nephew might stand if there were no chairs for them, or he would send two for them to use. Any proper public health official would agree with me that we already have more chairs in some rooms than is good for the pupils. I was rather glad the other day when the head of the public health of the city came to put his four-year-old daughter in school, that it was a Saturday and there were no children to crowd the rooms. And I was glad too to have a new excuse to give him for refusing to receive her—we do not take children under five.

It is rather heartbreaking to refuse all these children. Some are refugees from the interior. Just yesterday a thirteen year old boy came. He had been a pupil at Marsovan, and had a letter from Doctor White, president of Anatolia College. His people had been driven out, and brought him too. Now the way is closed for him to go back to school. But he does not know enough English to go in one of our two highest classes where there is room. He cannot get into the Greek school. I was thankful to send him to the central Y. M. C. A., for they have a school for just such boys. But there is no such hope for the two children for whom chairs were offered yesterday. The

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Turkish schools are many of them closing now for lack of funds, so these children were put out of their own school, and besides their two uncles say that they want their wards to have the kind of training two cousins are receiving here. I could only suggest that they get a private teacher for the rest of the year, and register early next autumn. But many cannot do that, and their children remain "in the street," as the expression is.

It is estimated that there are in the city 100,000 Turks of school age, and by their own government figures, which are sure to make the situation look better than it is, 25,000 are registered in school. Since these figures were published, several of their schools have been closed. A larger proportion of Armenian and Greek children are in school, if we do not count the recently arrived refugees.

A couple of weeks ago the basement room of the church building, which was begun across the street from us before the war, was completed and dedicated by the Gedik Pasha Armenian Evangelical Church. The pastor, our neighbor, came in a few days ago to talk over with us plans of cooperation. The Armenian Christian Endeavor Society is to meet there on Sunday, and three of the older Armenian classes of the Sunday school. They will add also an adult Bible class in addition to Mr. Stamboulian's in Turkish, where several races come together. That will relieve greatly the congestion with us. We have two or three available teachers and we hope to get one or two additional classes started, from among those who have not been coming much yet.

Of course this Sunday-school attendance is all voluntary, in addition to the required curriculum Bible three times a week. We use the Pilgrim Graded lessons, which seem to fit our needs very well. Perhaps my favorite class is Senior Bible, using the life of Jesus for our teaching material. The greater part of the older children are day pupils also, but our two Primary and Beginners' Departments are made up largely of children who do not

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come to day school. I hope we can keep an increasing number of these in the upper classes as time goes on, and get a larger number of our little day school children to come to Sunday school.

Except for the required Bible lesson and comparatively easy discipline, our school is very like one of similar grade at home. We have more language in our curriculum, for though English is the language of the school every child studies his vernacular a period a day, and French is elective above the fourth grade for those who are doing passing work in the required subjects. But the other things are the same old things a child of the same grade studies in an American school. And I was very much interested to have one of the Y. M. C. A. secretaries tell me today that our boys were far more like American boys than any other group he had seen out here. I suppose there is a certain atmosphere that they take in unconsciously, for it is very far from our thought to do anything like denationalizing them.

And we have the same mixture of boys and girls, rich and poor that you do. Among the twenty-six children of our second grade is the daughter of a drunken father and a woman who sometimes sells things on the street and who sometimes goes out washing, the son of our Protestant clergyman neighbor who received his training at Edinburgh University, the son of the mayor of Stamboul, and the son of an official of the court of the ex-Shah of Persia. In another grade is the son of the ex-Shah, who is also brother of the present ruler of Persia, the son of a wealthy cigarette manufacturer, the daughter of a teacher in our school who lost her property and her husband during the deportations, the son of a poor basket-maker who can pay only a tenth of the regular tuition of $40 a year, besides the children of various self-supporting widows and small merchants.

We find that brains do not go with money any more surely here than elsewhere. One day last August two new

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Greek pupils were registered. One was the 12 year old son of a wealthy cigarette manufacturer, the other the 10 year old boy of a widow who is earning her living by continuing her husband's little cheese shop. Both boys were put in the class of those who did not know English. Now the younger one is sent with honor to the fourth grade, and the older rich one can scarcely make the third grade. He will probably leave next year for the Preparatory Department of Robert College, so we will do the best we can for him until that time.

I've just been reading with great satisfaction Margaret Sherwood's "A World to Mend." Out here, even more than with you, the world seems to need a thorough repairing, like the shoes Miss Sherwood mentions, in which the original substance largely disappeared under the repairs. More and more deeply we are all learning—you and I—that the new world is not going to be built up on new laws or new governments, but on new men and women, made after the pattern of Christ. What greater privilege than ours who are called to help Him prepare the foundation stones of the new and glorious city of God?

ETHEL PUTNEY.

Gedik Pasha, Constantinople.

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A MONTHLY PRAYER-CYCLE

"Father the hour is come, Glorify Thy Son that Thy Son also may Glorify Thee"

First Day. For Moslem Rulers in their own lands, and for all officials serving under them.

For European Rulers in Moslem lands, that in their desire for toleration towards Mohammedans they may not be faithless to Christ, Whose Name they bear.

For all native Christians in Moslem lands.

Second Day. For the people of Arabia, the cradle of Islam, that the Gospel may be carried to them all, and that many may receive it.

For a blessing on all missionaries working there, and on all copies of the Scriptures and books circulated amongst the people.

Third Day. For the Moslems in Palestine, that in the breaking down of barriers between them and the Christians through their fear of the Jews, many may learn to believe in Christ. May homes be provided for them elsewhere, through wider cultivation of the ground.

Fourth Day. For the Moslems in Syria. For all missionaries working here, and all educational work. For orphanages and medical missions, both here and in Palestine.

Fifth Day. For the Moslems in Asia Minor. That the Mission Schools may still continue, and there may be freedom to learn of Christ. May secret believers be encouraged to confess Him.

Sixth Day. For the Turks; that many who are enquiring today may be gathered in, and become strong to bear fearless testimony to the Lord Jesus. May the thraldom of Islam pass away, and men and women be set free forever.

Seventh Day. For the Moslems in Albania, Serbia, Bulgaria, Roumania and Macedonia. That more workers may give themselves to make known Christ to these people, and that many may be won to Him.

Eighth Day. For the Moslems in Mesopotamia. That Mission work may be allowed to continue; and that there may be religious liberty there. May Christ be made known to the people.

Ninth Day. For the Moslems in Russia. May it be made possible to carry the Gospel to them, and may messengers be raised up to give themselves to this work.

Tenth Day. For the Moslems of Persia. That a blessing may be given them. May the missionaries working there win many to Christ.

For the Nestorians, that they may be taught the true way, and live Christian lives.

Eleventh Day. For the Kurdish tribes; the Circassians and all dwellers in the border lands of what has been the Turkish Empire. That the few who are working among them may be greatly blessed, and win the love of these wild people.

Twelfth Day. For the people of Afghanistan. That their desire for education may lead them to ask missionaries to come to them. That the door which is beginning to open may find Christian workers ready to enter, and may the Afghans receive Christ.

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Thirteenth Day. For the people of Beloochistan, and all the border tribes of Northern India that light may be given to them. For a blessing on the few missionaries who are working in these regions. May more missionaries give themselves to this work.

Fourteenth Day. For the Moslems of India. That the Holy Spirit may bring peace here, and that Christians may be guided in words and deeds through this time of unrest. That all secret believers may be given courage to confess Christ, and many Moslems be brought into the fold.

Fifteenth Day. For the Moslems in Ceylon and the smaller islands. Also for those scattered about the world, in England, the United States, South America, and elsewhere, that they may be brought into touch with Christians and learn of Christ.

Sixteenth Day. For the Moslems of China. That the Holy Spirit may work amongst them, and give light to those that sit in darkness and the shadow of death. May He guide their feet into the way of Peace.

Seventeenth Day. For the Moslems of Egypt, with thanksgiving for those who have been won to Christ. For a blessing on every missionary, and school and hospital, that they may have life more abundant. That whatever political changes are made, there may be freedom for Moslems to hear of Christ, and to confess Him as Lord.

Eighteenth Day. For the Moslems in the Soudan, that there may be liberty of faith and conscience. That the Gordon College may be changed from a Moslem school to one where Christ is honoured. May this prayer be answered quickly.

For a blessing on all Mission work in the whole Nile Valley, from the Mediterranean to Victoria Nyanza.

Nineteenth Day. For the Moslems of Tripoli, Tunis, Algiers, and all the tribes in the hinterland. That the Holy Spirit may be with the workers, and use them to win many to Christ.

Twentieth Day. For the Moslems of Morocco, and the West Coast of Africa. That a blessing may be given after many years of toil.

For all missionaries working here, and for converts, that the power of God may overcome the power of evil.

For Sierra Leone, and the Native Christian Churches, that they may withstand the tide of Mohammedanism.

Twenty-first Day. For the Moslems of Nigeria, and the interior. That British Rule may not be used to strengthen Islam. May Christian Churches be protected by God, and a strong spirit of evangelization among the Moslems be given to them.

For a blessing on all the missionaries.

Twenty-second Day. For the Moslems in Central and South Africa, and for those on the East Coast, that the Holy Spirit will convince them of their need of Christ. May Christian natives live holy lives, and win the Moslems to believe in their religion. For a blessing on all missionaries in these regions.

Twenty-third Day. For the Moslems of Malaysia. That the Churches of converted Moslems may be kept faithful, and may continually increase in numbers. For a blessing on all who are working

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amongst them, and on the Dutch Government, which encourages mission work for Moslems.

Twenty-fourth Day. For the continual spread of the Word of God among Moslems everywhere. That the Holy Spirit may enable many men and women to write books and papers to teach people about the Lord Jesus. For all who read in every class of life. For the Beyrout Mission Press, the Nile Mission Press, and all Colportage work throughout the Moslem world. For all Christian literary work, that it may be a powerful instrument for Christ. All missionary magazines: the writers and the readers.

Twenty-fifth Day. For all Mission Colleges and Schools in Moslem lands: the Masters, Mistresses and Teachers; and all students and children, both boys and girls. That renewed blessing may be given to all educational work in every part of the Moslem world. That the whole Word of God may be taught with convincing power by those who are themselves convinced. For all Moslem Students in Christian lands.

Twenty-sixth Day. For all Mission Hospitals, Doctors and Nurses throughout the Moslem world. For all in-patients and out-patients, that many may be won to Christ.

Twenty-seventh Day. That many more men and women may give themselves to work among Moslems. For all Training Schools. For the Cairo Study Centre and the Constantinople Language School.

For help in learning Arabic during the years of preparation.

For the teaching of the Holy Spirit to enable them to make clear to the Moslems how they may become Christians.

Twenty-eighth Day. For all Moslem women and children throughout the world. That they may be set free from superstition and be led to believe in the Lord Jesus. May converted Moslem women give their lives to help their sisters, and may little children lead their parents to Christ.

Twenty-ninth Day. For all Orphanages throughout the Moslem world. That there may be more of these established, and that the children may be taught the Bible, and learn to believe in the Lord Jesus.

Thirtieth Day. For all missionary plans for advance, that we may be guided by God and make no mistakes.

For the next Moslem Conference, and for Conferences held by native Christians.

For all our Leaders, Committees, Secretaries, at home and in the field.

For "The Missions to Moslems League," "The Moslem World Quarterly" and its Editors, and for "The Fellowship of Faith for Moslems."

For all who undertake deputation work, that their words may be in the power of God.

Thirty-first Day. That all needed supplies may be sent in to carry on the work. That anxiety may be removed through faith in our Heavenly Father, and that we may not hinder His loving care for us through any false step, or wandering from the Word of Life.

Cuffnells, Weybridge. —ANNIE VAN SOMMER.

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CURRENT TOPICS

Port Said a Cosmopolitan City

We learn from the popular report of the British and Foreign Bible Society for last year that Port Said has a population of over 90,000, and is perhaps the most cosmopolitan seaport in the world. From the ships and the housetops flags of all nations are flying, in the shops all languages are spoken, and coins circulate from all manner of mints. One collection taken in the local church at Port Said included an English penny, an Australian sixpence, an Italian *soldo*, a French *franc*, an Indian quarter-*rupee* piece, a Turkish 40-*paras*, a Greek 10-*lepta*, a Belgian half-*franc*, a Tunisian 10-*centimes*, a Dutch quarter-*guilder*, a 9-*piastre* piece from Cyprus, an American *dime*, a 20-*cent* piece from Ceylon, with copper coins from China and Brazil.

The Bible House at this strategic centre is the headquarters of the Society's Egyptian agency. It stocks editions of the Scriptures in no fewer than eighty languages. Sales from the depot on one day of 1920 included books in Arabic, English, French, German, Greek, Italian, Japanese, Latin, Polish, Russian, and Spanish. From this base over 100,000 books were sent out last year into Egypt, the Sudan, Abyssinia, Arabia, Palestine, Syria, and Cyprus.

The Work of a Colporteur

A colporteur of the Bible Society reports: "A Moor stopped me in the streets of Casablanca and asked if I were from Andaluzia; and on hearing that I came from that part of Spain, he said, 'I am going to buy a portion of these sacred writings from you because you are an Andaluz and the same blood runs in our veins; my forefathers came from your country.' He bought a Gospel. It was news to him, however, that the same Blood which washed me from my sins could wash him from his: *He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*"

In the butchers' quarters at Fez a shopkeeper took a Gospel in his hand, and holding it up called out in a loud voice, "Who will buy a Gospel? It only costs a *girsch* (=2d.)," and in this way he sold quite a number of copies. When Padilla had finished, the butcher said, 'This one I will keep in payment for the help I have given you.'

Armenian Legacies

The late Mr. Hovannes Boyadjian of New York has left as a legacy to the American Board his entire estate, whose value is not yet ascertained, to be used for educational, religious and benevolent purposes in his native town of Diarbekir, and in Harpout and Mardin. Out of the income of the estate, $8,000 annually is to be given to his wife, Eveline Dondjian, during her lifetime; and after her decease the sum is to be used with the rest for the above purposes. Three thousand dollars each has been left also to his two sisters, Mrs. Mariam Handanjian and Mrs.

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Proon Boyadjian. His wife, with Messrs. Garabed Pushman, Hagop Bezazin and Hovhannes Boyadjian and the Guaranty Trust Company of New York, have been appointed executors of the estate.

Another Armenian, at Alexandria, Egypt, has given the sum of nearly one million dollars for education to the American Board to be used in Asia Minor; the entire sum is to be administered by American missionaries for thirty years, after which the schools are to revert to the Armenian Church.

An Air Survey of Arabia

Until a month ago the Arabian Desert has been regarded as a bar to direct communication between the Mediterranean and the Persian Gulf, says the *Times* aeronautical correspondent. Aeroplanes, instead of crossing it, flew on a semi-circular course round its northern extremities, and so covered many more miles than actually separated the aerodromes on its eastern and western sides. This was a process which militated against the performance of the first function of aircraft: it wasted time. The completion of the new Cairo-Bagdad link (the Amman-Ramadie route) straightens out the air-way and brings the Persian Gulf many hours nearer to the Mediterranean. The length of the new route is 580 miles, and the line it follows passes through Amman in Transjordania and Kasrel Azrak, where there are now landing grounds, and then in an almost straight line crosses the Arabian desert to Ramadie on the Euphrates and leads thence to Baghdad.

The Royal Air Force have carried out the survey. They had the cooperation of the Emir Abdulla in establishing at Amman an advanced base forty-five miles east of Jerusalem.

The ultimate importance to Egypt of the new air route can hardly be exaggerated. It means that between sunrise and sunset the entire journey between Baghdad and Cairo can be accomplished. Egypt has long been recognized as the natural centre of world air routes, and the development of the aerial service between it and the mouth of the Euphrates points the way to the creation, which surely cannot long be delayed, of an aerial highway to India.

Dante's Debt to Mohammedan Eschatology

In *Theology* for June, 1921, Professor A. Guillaume gives a summary of a work by Dr. M. Asin Palacios on "Mohammedan Eschatology in the Divine Comedy." The Spanish writer notes first that, six hundred years before the death of Dante, Islam possessed a religious legend which told of the journey of Mohammed to the other worlds of heaven and hell. These legends are a development of the first verse of Surah 17 of the Koran, which reads:

"Glory be to him who carried his servant by night from the sacred temple [of Mecca] to the temple that is more remote [*i. e.*, of Jerusalem], whose precinct we have blessed, that we might show him of our signs."

Out of this developed an extended literature which treated the legend allegorically or mystically, and elevated the myth into an article of faith. Comparison of the various forms or editions of this legend with the *Divine Comedy* shows an agreement in the general plan and a multitude of points of resemblance in details, in some cases amounting to identity.

HELL: In general it is to be remarked that as Mohammed is guided by Gabriel, so Dante had Vergil as his conductor. The approach to the

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infernal regions is practically the same in both cases. It is through what may be described as an inverted funnel, narrow at the top and widening at the bottom. A difference appears here in the divisions of the two hells. While the Moslem has seven divisions, the Dantesque has nine, and in each the grade or degree of guilt increases in proportion to the depth. The architectural conception and the moral structure of the two hells agree quite closely, and details are sometimes curiously alike. For example: imps attempt to assail Mohammed, and Gabriel quells their fury; demons make assault upon Dante, whom Vergil defends. Similarly, the Moslem account has a lake of fire with fiery cities of tombs on the shore, and Dante describes the city of Dis, which seems to be a vast cemetery in a sea of flames.

PURGATORY: The allegorical structure of this part of Dante's poem seems to owe much to the rich allegorical field of the Mohammedan story. For example, at the outset of his journey Mohammed is assailed by a woman, who hides the ravages of age beneath splendid garments. Dante, too, sees a woman devoid of all charm, yet seeking to allure him with art and sweet addresses. In each case the guide interprets the incident, Gabriel calling the woman a symbol of the world, and Vergil interpreting the incident as the eternal charmer. Commentators all see in this an allegory of the happiness of the world. In the Moslem legend sinning but penitent souls undergo three ablutions. They cleanse physically and morally, restore natural color to the face, and clear of the stain of sin. In the *Purgatorio* Dante himself is purified three times before he can enter the heavenly mansions.

PARADISE: It is quite natural that in the Dante development the guide to the celestial regions is changed. Mohammed goes to heaven led by Gabriel; Dante is led by Beatrice in the form of an almost angelic being. Dante represents celestial life as a feast of light and sound, and these are two of the pictorial elements in the Moslem vision of paradise. Mohammed hears angels singing hymns of praise, sometimes based on the Koran, while Dante's spirits sing songs of praise taken from the Bible. It is a little curious perhaps that both Dante and Mohammed describe the swiftness of their flight by the same figures, those of the wind and the arrow. At the various stages of heaven both Dante and Mohammed receive revelations on the nature of the hierarchies and ministries of the angelic order, as well as the solution of theological and philosophical problems, varied of course in accordance with the difference in the two systems. In the supreme heaven Dante sees God as a point of intense light surrounded by nine concentric circles of angels, who wheel ceaselessly around this throne. Similarly in the Mohammedan legend files or rows of angels move round the divine throne, of which God is a focus of light indescribable. Each file of angels corresponds to a separate hierarchy.

SPECIAL VISIONS OF THE MOHAMMEDAN LEGEND: While it can be shown that in many respects Dante's picture corresponds with the legend as developed at large, Dr. Asin Palacios indicates that Dante seems to have leaned very closely upon two or three formulations of it. One of these is that of Abu'l-'Ala-al-Ma'ari, a Syrian whose writings appeared early in the eleventh century. A number of incidents appear to be peculiar to this writer and to Dante. Another writer who seems especially close to the Italian is the Spanish Arab Ibn al-'Arabi, who died

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twenty-five years before Dante's birth. It is noteworthy that Ibn al-'Arabi left drawings of the other world on a circular or spherical plan which corresponds with some minuteness to the plan which modern commentators draw as representing the Dantesque geography and relativity in the regions visited.

Professor Guillaume notes that the theory of the Spanish writer has not been accepted by Dante students, either English or Italian. On the other hand it seems that no refutation of the arguments has yet been brought to light. The Arabic authorities quoted by the Spaniard are exceedingly voluminous, and it would take considerable time to verify the sources. The closing remark of Professor Guillaume is exceedingly interesting. It is to the effect that if the thesis stands: "Islam, which has borrowed so much from Jewish and Christian theology and eschatology, has gone far to repay that debt by giving to the divine poet the outline of his work, which, whatever the merits of its Mohammedan precursors, stands unique in its dignity, beauty and spirituality."

The Universal Mission of Jesus

What A Moslem Thinks

The following letter appeared in the magazine, *The Epiphany,* and shows the line of argument still taken by Moslems, and their unscrupulous use of Scripture:

The Missions of Jesus Christ and of Mohammed. Christians often say that a new idea was born into the world at the outset of Christianity, that the Deity was the "Universal Father." But for such assertion we would in vain search into the New Testament, the best religious book of the Christians. On the contrary, according to various writers we find that the Mission of Jesus was purely a local one, that he sends his disciples and commands them thus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the House of Israel"; again Jesus—said to the woman of Samaria, "Ye worship ye know not what; we know that we worship: for salvation is of the Jews." In St. Matthew, chapter xv. he again says, "I am sent not but unto the lost sheep of the House of Israel." From this it is clear that there was nothing new in the Mission of Jesus. We do not know upon what authority the Christians base their claim that the Mission of Jesus was to any other race but the Jews.

To Jesus the Christians ascribe the title "The Prince of Peace." But what we read in St. Matthew, chapter x, v. 34, is just to the contrary, "Think you," says there Jesus, "that I am come to send peace on earth: I came not to send peace, but a sword."

From the above, if we rely upon the Bible, the conclusions must be as follows:

(a) His Mission was that of a teacher sent to the Jews alone.

(b) His disciples were even forbidden to enter the cities of the Samaritans who worshipped God as Jews did, but differed in certain details, thus showing that Jesus was an orthodox Jew by faith.

(c) He realized that, far from uniting even the Jews, He would bring only bloodshed upon earth.

Let us now look at the Great Prophet Mohammed and see what he says about his own Mission. He says, "I am sent not but as a bless-

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ing to mankind."—What a loftier Mission it is than that of CHRIST—who says openly, "I am not sent but unto the lost sheep of—the House of Israel"! Here in Mohammed, we find the *new idea,* "here is the conception of a Universal Deity, of a Creator Who cares for all mankind, who sends a Teacher to the World, instead of a small nation, and we must realize that, whilst we fail to find in the Bible that the Mission of JESUS had anything to do with the world at large, yet the message delivered by the Prophet of Arabia is for *us,* was revealed by 'Allah' for all men at a time when narrowness of vision prevailed, when men were still living in ignorance of the reality of the *mercy of 'Allah.'*

Yours faithfully,
ABDUL HAKIM.

"Mecca" or "Cairo"

The British authorities are always anxious to avoid wounding the susceptibilities of Moslems, especially those who reside in Great Britain. When Mr. Oscar Ash proposed to produce at His Majesty's Theatre the spectacular play "Mecca," he received an intimation from the Lord Chamberlain that the play could not pass unless the title were altered. The London press informs us that the use of such a title would have wounded the susceptibilities of the Mohammedan community.

According to one report, Mr. Morris Gest, who produced "Mecca" in the United States, where it achieved a very big success, stated that he was utterly unable to understand the attitude which the Lord Chamberlain had adopted. The title had been used throughout the whole of the American run. The play had been seen by many Mohammedans, and he had never heard the slightest protest from any of them. He emphasised the fact that throughout the play the subject was treated with the utmost respect. The hero of "Mecca" is a wonderful wrestler who is condemned by the Sultan to remain an outcast from his country until he has expiated his sins by penance at Mecca. Mr. Gest added that it was difficult to understand why the title "Mecca" should be objected to when "The Sign of the Cross" and "Joseph and His Brethren" had already been used as titles.

We understand that the play, whatever its merit, is now running at one of the leading theatres, and is entitled "Cairo." Still more significant is the fact that some of those connected with its production have been trying to secure entrance into the Hedjaz for cinema purposes, but with little success.

A Moslem Appeal for Funds

The following appeal was published by the *Islamic Information Bureau* and illustrates the new effort of Moslem propagandism through the press. Our readers will find some of the books referred to introduced among the Reviews.

"It is a crisis in the history of the world. Europe has almost succeeded in asserting her military domination over other continents. It is also trying to dominate morally and intellectually. Struggling, weak nations need mutual support. Their cause must be strengthened. Propaganda against them must be counteracted. *Muslim Standard* and *Echo de L'Islam,* 24, rue Tait Bout, Paris, have been instituted to help the cause of the suffering peoples at the same time that they defend the honor of Islam. Our enemies are spending colossal sums on their

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propaganda and they have besides the whole of the European Press free at their disposal. We can only counteract their propaganda if these papers are supplied, week by week, with correct information from all parts of the world, either by cables or letters duly authenticated and signed. Signatures will be kept confidential if desired. Early correct news will be welcome, which please communicate to the Editor, *Muslim Standard,* 25, Ebury Street, London, S. W. 1.

From Moslems we appeal for funds. Nothing can be done without funds. We want money from Moslems to enable us to enlarge our free circulation among non-Moslems. The honor of Islam must be defended not only on the battlefield but also against a most sinister and bitter propaganda in the WEST.

All contributions should be sent to:—

NAZIMUTTUJJAR HAJI M. H. ISPAHANI,
21, Mincing Lane, London, E.C.3.

And in India to Mr. Said-ur-Rahman Kidwai, Farangi Mahal, Lucknow, Oudh, India."

Java and Madura

According to the last census completed in November, 1920, the total population of Java and Madura is 35,017,204, the outlying provinces including Sumatra, and excluding New Guinea have a population of 14,143,845.

The Moslems at present are alarmed at the progress of Christianity, and are taking measures to strengthen their propagandism. They are publishing new journals in Malay and Javanese. There is an intellectual revival accompanied by the usual unrest.

A correspondent writes that four words which a few years ago were totally unknown to the vocabulary of the people now appear in every daily and in common conversation, namely: Democracy, Communism, Bolshevism, Labor strikes.

A Sermon on Sacrifice

(Given at the Moslem Festival in London.)

The following are extracts from a sermon delivered at the Annual Moslem Festival held on the 14th August in London. After the customary prayers in the open air, Maulvi Mubarik Ali, B.A., spoke in English:

Ladies and Gentlemen—

"We are celebrating today in this father-land of free nations the greatest of the Islamic festivals, *Idul-azha.* It is on this occasion that the great pilgrimage to Mecca is performed. Moslems from the four corners of the world assemble in the Holy City of Mecca as brethren, each clothed in a simple, white robe, and bow down their heads in the service of their Great Maker and the festivity being similarly celebrated in other parts of the Islamic world at the same time, manifests the fundamental unity of the brotherhood of Islam—a brotherhood which wipes out all distinctions of rank, race and colour, and is not to be found in other religions of the world. This festival has a touching history well-known to the followers of the three great Semitic religions, i. e., Judaism, Christianity and Islam. Briefly stated the Moslem version is this: Abraham, the father of the prophets, saw in a vision that

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under the command of his Lord he was to sacrifice his son Ishmael. He told Ishmael this dream and asked him what he thought of it. Ishmael who was ever ready to give everything for the sake of God, replied, 'Father, do what you are commanded to do, and you will find me obedient.' This dream was fulfilled and the sacrifice of Ishmael accomplished when Abraham left his wife Hagar and her son Ishmael in a solitary, dry, and sultry piece of land between the two hills of *Safa* and *Marwa* near which stands to-day the Holy City of Mecca. The story runs that when the little provisions and water left with them by Abraham were exhausted, Ishmael, the little child, began to cry for water. His mother ran first to the one hill and then to the other for water but found no trace of it. It is said that she ran seven times between the two hills. When she at last returned to the child in despair, she found him stamping on the ground with his little feet, and a spring of clear water gushing forth from underneath them. Tradition thus declares the origin of the famous well of *Zemzem* near the *Kaaba,* the Holy Temple of Mecca. In course of time this solitary place became a pilgrimage of the children of Ishmael, a center of trade and a flourishing city."

Interpreting this Moslem legend the speaker distinguished between sacrifice in the Jewish faith, among Christians and according to Islam as follows:

"The Islamic idea of sacrifice, i. e., the sacrifice of the lower for the higher, is a grand truth implanted in the nature of man, and we find it illustrated in every day life, and in every sphere of human activity. So this sacrifice can be easily distinguished from other kinds of sacrifice to appease an offended deity or to make an atonement for sins. A deity which is offended without a just cause and demands a sacrifice to grant immunity from punishment is not worthy of adoration; and as regards the doctrine of atonement even if we grant that this doctrine could avail humanity anything it would be more in keeping with natural experience that the lower should be sacrificed for the higher, and not the higher for the lower as is taught in some other religious systems. Thus the Islamic idea of sacrifice is quite natural and consciously or unconsciously individuals and nations recognize it.

"I have already said that the principle of sacrifice is the central idea in Islam. Prophet Mohammed, peace and blessings of God be upon him, not only preached it but practiced it throughout his life, and fired his followers with it. The early Moslems were embodiments of this spirit, and so they became 'a nation of heroes' as an English writer justly says. Here I have used the word 'hero' in the highest sense of the word, because they were such heroes that they became the foremost people in the world in such a short space of time as has no parallel in the history of the world, and remained the foremost people for hundreds of years as long as they were true to this principle. They fell from their high pedestal not because they followed Islam but because they neglected it."

The rest of the sermon dealt with reasons for the present decline of Islam. The only hope is the Ahmadiyah sect.

The closing sentences of the sermon show to what length of compromise the New Islam goes in its efforts at propagandism:

"What is wanted is divine rain from heaven—i. e., new revelation, in order that the dryness of heart may be removed by the fresh water of

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faith. In different ages God sent Abraham, Jesus, Krishna and Buddha for the regeneration of faith. The religious idea found expression through them and in a latter age found its highest expression through Mohammed (peace be on him). The modern world is dying for a saviour, but a saviour has come who has confirmed the truth of Islam and the truth of all the prophets of all the nations. The seed of Islam resown by him has already grown into a tree, has spread over the land of Hindustan and has sent out branches to other parts of the world. This mission is one of its branches. Will England sacrifice her pride and prejudice, see and understand, and rise to the height of the occasion? Her children in an earlier age made great sacrifice for truth. Will they be wanting now?"

The Moslems of Canton

The Rev. C. A. Gimblett gives us in the *Foreign Field* some interesting facts regarding the Mohammedans of Canton. He says, "Let us take the Mohammedans of Canton as a sample of the whole. What a strange picture they make! Here in the biggest heathen city of the world one finds a handful of the followers of the Prophet. Like the Moslems of other provinces, they manage to retain many distinctive features of their religion, though closer acquaintance seems to show that they are neither good Chinese nor orthodox Moslems. They have their own services, Arabic being extensively used; and they nominally study the Koran, though few understand Arabic, except a few common terms and words of greeting. Also they have a number of text-books (Catechisms, etc.) printed in Chinese and Arabic, for their own people and schools.

"Generally speaking, they understand little of their religion. Indeed, their own Mullahs have confessed to us: 'Our people are not good Moslems; we have little authority with them; it is so different with you!' Perhaps it could hardly be otherwise when one thinks of the marvellous power of absorption shown by the swarming millions all around them. True, the Chinese Moslem nominally eschews pork and idol-worship, but in practice there seems to be much laxity. For instance, it is said that many of them will eat pork if they remember to call it 'mutton' first! Hence such popular Chinese gibes as this: 'One Moslem travelling will grow fat: two on a journey will grow thin.' This, at any rate, shows incidentally that John Chinaman has a sense of humour.

"In many points, however, they are clearly distinguished from the mass of their fellow-subjects. They have their own slaughterers, all meat being carefully prepared by the *Ahongs* in the proper Mohammedan way. In many parts, too, one notices special Mohammedan shops (*kaau moon*) marked by a special sign, a water-pot (signifying "clean"), in some cases surmounted by a turban ("pig's head hat").

Their marriage and burial customs are also fairly distinct. For instance, they always bring back the coffin after burial. Hence another Chinese gibe: "Here come the stingy ones!" They also seem to have some distinguishing sanitary habits.

In public worship they have avoided, by some clever deceits, the prostration before the Emperor's tablet formerly required by law.

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Shaukat Ali as Indian Leader

Writing in the *Nation* concerning the present Indian unrest, Mr. Josiah Wedgewood describes Gandhi as India's political saint, and in speaking of his allies in the fight for democracy and against western civilization, he goes on to say:

"The Saint's allies are not of his own sort. Shaukat Ali is his stable companion, and Shaukat Ali, once a cricketer and now a fanatic, stands seven feet high and five feet broad, in a great green cloak and a high, white astrachan cap. Shaukat Ali is a likable, big, bluff, hearty man, when you meet him; but his ideas of the virtues of passive resistance are hardly skin deep. He works up the Moslem "Ulemas" and "Peers," and procures "fetwas," and gets the whole of religious fanaticism boiling. He calls the mixed crowd "brothers," but the only brothers he recognizes are brothers in the faith. The Sultan of Rampur (his native State) has taken from him his family, his goods, and home. He has lost all except his sixteenth-century faith. "Tell the Government that I am too fat to run," he says to those who warn him of his imminent arrest.

A revision of the Sèvres Treaty will hardly appease Shaukat Ali. For him the British are *kafirs* for whom there is no place in India. And the strength of the non-cooperation movement is among the Moslems. It is the Moslem colleges that the students have deserted or captured. It is the Moslem seats on the Council that find no electors or candidates. It is the recalcitrant Moslems who feel the first and full weight of the social boycott. The Hindoos, writhing under memories of Martial Law, understand neither the man nor the cause, and are a little nervous of the whirlwind; while Shaukat and his brother, Mohammed, would even stop cow-killing to cement the alliance and remove the rule of those who have trampled on the Khalifa and on the people of God.

The clay in the hands of these men is India."

Beirut University

By official action of the Board of Regents of the University of the State of New York, the charter of the Syrian Protestant College at Beirut has been amended, changing its name to The American University of Beirut, and also enlarging its educational powers to be both college and university in character and scope.

This change has been under consideration for a long time. It was recommended by President Bliss many years ago, but was held up on account of the war. The former name has been outgrown, and is no longer descriptive. The institution is not "Syrian," as it used to be. This year 109 students are enrolled from Egypt, and many more would have come from there but for lack of accommodations. Ninety-nine came from Palestine; Asia Minor sent 21, and Mesopotamia 13. With more than one-quarter of the student body from other places, the name should be enlarged. Nor is it a "Protestant" institution in any narrow or exclusive sense. The religion that is inculcated there is avowedly and truly Christian, but not denominational. And the number of Protestants in attendance is less than one-ninth of the total. Nor is the institution merely a "College" any longer. Its post-graduate departments have grown in variety and attendance, till it has for some time been really a University in all essentials. Its schools of medicine, pharmacy, dentistry and nursing have this year had added to them a school of engineering,

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which, while it does not duplicate the work done at Robert College, gives Beirut an added claim to the title of University.

The certificate of incorporation by which the Syrian Protestant College first came before the official public was given in April of 1863, when the College was granted a charter by the Board of Regents of the University of the State of New York. The College opened its doors in 1866, and the Medical School was opened the following year. In 1906, the charter was amended so as to give the College twelve trustees in place of six.

Beirut University, as it will doubtless be called for convenience, is to be congratulated on having a name commensurate with its growth and activities; and we believe it is the harbinger of an era of still greater usefulness and prosperity than has been its lot until now.

Hindus and the Khalifat

Pandit Madan Mohan Malivyia speaking at the Indian Congress expressed his opinion, as follows, regarding the future of Islam politically:

So far as the Khalifat is concerned we used to hear that England regarded Turkey as a great friend. English statesmen used often to acknowledge the friendly services of Turkey in the past, and they were anxious to protect Turkey as long as there was a danger of invasion from Russia. Times changed, and policies changed, and then came the Balkan War, and after it came the Great European War. By stress of circumstances, into which it is unnecessary for me to enter, Turkey joined the war against the Allies. The Allies triumphed and the Allies have now to lay down the terms of the Turkish Treaty. If the Allies had only remembered the promises that they had made during the progress of the war, if the Allies had only acted up to the pledges which they had given to our Mussulman fellow subjects in India, who went to fight against Turkey on behalf of England, this question of the Khalifat would not have arisen today. But the question has been the creation of England; it is not of our creation. We Hindus feel, apart from any considerations of diplomacy, that the great fight which was fought for righteousness has ended in an unrighteous attitude on the part of England. We feel that instead of the victory proving the harbinger of a new era of freedom for small and great nations it has served to be a new instrument for enslaving other peoples on earth. That is the reason of the sympathy which, I believe, the Hindus generally, the Parsees generally, the Indian Christians generally feel with our Mohammedan fellow countrymen. It is the unrighteousness of the attitude adopted by England. We feel also that a great nation like the Mussulman nation, which has had a glorious past, ought not to be subjected to the position to which they propose to reduce Turkey. For all these reasons, knowing that millions of our Mohammedan countrymen and countrywomen are sore at heart and feel deeply on this Turkish question, we are face to face with this situation that the feelings of the Indian Mussulmans have been outraged and they are undergoing mental pain, and that that pain shall not end until some remedy has been found for it. That is one situation that has arisen."

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BOOK REVIEWS

The Crescent in North-west China. By G. Findlay Andrew, O. B. E. Published by the China Inland Mission. Religious Tract Society, London. pp. 123.

The writer in his Preface states that although the Moslems of China probably more than equal in number their co-religionists of Egypt, Persia, or Arabia, until a few years ago there was practically no literature upon the subject in the English language beyond a few scattered articles in not easily accessible magazines. The student desirous of information upon this subject was compelled to resort to the French works of M. Gabriel Deveria and M. de Thiersant, or to the less easily consulted Russian writings of the Archimandrite Palladius and V. P. Vasil'ev. More recently the d'Ollone Mission has still further placed the student under obligation to French investigations by its published observations.

"It was not until the World's Missionary Conference at Edinburgh, in 1910, that this long neglected problem began to receive from the Christian Church the attention it deserved." Since the Edinburgh Conference the China Continuation Committee has shared with the readers of our Quarterly, its careful survey of the problem. The present volume is a first-class contribution on the subject, although it covers only one province. The author sketches the history of Islam in N. W. China, its peculiar characteristics, practices, sects, and the relationships of Moslems with their Chinese neighbours. It does not minimise the difficulties. There are three million Moslems in Kansu, and not one missionary giving his whole time to work amongst them. The number of converts are very few, and here also there are backsliders and reactionary movements against Christianity.

The author knows his subject, and writes after personal contact with prominent Moslem leaders. During the years of the War he did much to prevent a Moslem uprising, and for this service to the cause of humanity he was decorated at Buckingham Palace with the Order of the British Empire. S. M. Z.

Review of the Civil Administration of Mesopotamia. Printed and published by H. M. Stationery Office, London. pp. 147. Price, two shillings net.

The document is a report written at the request of the British Government and published as such. Hence, it is printed on sheets of foolscap, and bound into a pamphlet without a cover, but the style of the writer is better than that so often used in reports, and is interesting reading to everyone who wishes to obtain first hand information without the effort of wading through so much which is of value only to officials concerned. The writer of the pamphlet was in Mesopotamia for many months, and always on the staff of the Administration, and was given every opportunity to use all the documents at hand, and her previous experience with Arabs in parts of Arabia enabled her to have a better understanding of conditions than would have been true of many others connected with affairs.

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The contents of the pamphlet appear in ten chapters as follows: (1) Occupation of the Basrah Vilayet; (2) Organization of the Administration; (3) The Pacification of the Tribes and Relations with the Shiah towns up to the fall of Baghdad; (4) Relations with Arab and Kurdish Tribes and with the Holy Cities after the fall of Baghdad; (5) The Occupation of Mosul; (6) The Kurdish Question; (7) Development of the Administration. The Revenue Department; (8) The Judicial Administration; (9) Organization of the Educational Department; Levies and Police, Civil, Medical Service, Department of Commerce and Industry, Public Works, Railways, Finance, and Establishment; (10) The National Movement.

The reader ought not to expect too much, for the report is limited, and intends only to inform up to the time of the beginning of the Administration created after Great Britain accepted the Mandate for Mesopotamia; and, hence, nothing is said about the troubles resulting from the Nationalist Movement, or about the peace movement after the troubles. Since it is a review of the Administration, only enough is written, in abbreviated form, about military engagements in order to explain the need and the conditions for civil administration.

It is interesting to note that England is willing to publish many things about which otherwise no official information could be obtained. In reading this pamphlet one can know what actually was promised to different Arab individuals, and what treaties were made with tribes in Arabia, and also what methods other than fighting and threats were used to win the goodwill of the people: for the Arabs were not at any time conquered in war, but generously submitted to obtain good from the promises made to them.

Many criticisms are given of the Turks, in their methods and in their system of ruling the Arabs; and one wonders when reading whether the new Administration introduced many radical improvements, and whether more real good had not been accomplished if they had been less afraid of offending in certain important things. The Administration can not but have been unfortunate in many of the inexperienced personnel employed, who did not have time to learn the Arab, nor his language, nor his habits sufficiently well to satisfy the expectation of the inhabitants, and hence the unhappy results in certain sections. And is it not strange for persons of quite opposite religious training to attempt to administer Mohammedan affairs in a Mohammedan way? For this is the criticism of the Arab in certain instances.

The efforts in education were sincere, if not altogether satisfactory, for why should the natives wish to have schools of their own apart from Government when their own religious instructors were regularly appointed in government schools. It is rather disappointing to notice from the tables of expenditures on page 119, and of personnel employed on page 122, that so little was appropriated for education, and so few British persons were assigned to this work as compared with other departments for constructive good to the people. In the matter of courts and judicial centres, the Arabs were greatly disappointed, perhaps because of too great expectations after the unsettled conditions during Turkish rule. And, although it is true that the revenue collected far exceeded that of Turkish times, yet many peaceably inclined among the Arabs suffered, and became dissatisfied because of the unhappy appoint-

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ment of certain foreign and Arab officials, who, because of ignorance or other reasons, misused their office. And, perhaps for the same reasons, the Administration did not succeed much better among the tribes in different sections away from the towns and government centres.

But I am certain the readers of the report will appreciate the quantity and the quality of the work accomplished for Mesopotamia and its inhabitants; and, under increasingly improved conditions, much more good may be expected.

The pamphlet ought to interest especially advocates of Christian missions in Arabia and Mesopotamia. In it the Administration acknowledges valuable assistance obtained from the educational and medical department of the Arabian Mission, which located there many years previous, and Government there has generously praised the Mission's work, and has granted many privileges to enlarge and extend the work.

M.

Le Livre De L'Impot Foncier (*Kitab-el-Kharadj*) Abu Yousof Yakoub Traduit et annoté par E. Fagnan. pp. 352. Price 40 fr. Paul Geuthner, 13 Rue Jacob, Paris.

This translation of a standard work in a special section of Moslem law, namely the duties and tribute of non-Moslems under the Islamic state, is a worthy contribution of French scholarship to the new Bibliothèque Archéologique et Historique. It is printed under the auspices of the High Commissioner of France in Syria; the notes and indices are excellent.

Abu Yusuf was born at Kufa 731 A. D. (113 A. H.) and died in 798 A. D. The contents are summarised as follows:

"Conseils sur la conduite à tenir vis-à-vis des sujets. Partage du butin. Le *fey* et le *kharâdj;* conditions dans lesquelles eut lieu la conquête de l'Irak et de la Syrie; partage de ces pays et assignations que fit Omar I. Établissement et perception de l'impôt du Sawâd. Fiefs et impôt qui les frappe. Condition du pays de guerre et du sol d'Arabie. Les terres mortes. Terre de dîme et de *kharâdj*. Conquête de Nedjrân, et sa situation spéciale. La *zekat*, son prélèvement et son affectation. Contrats de complant. Les rivières, leur usage et celui des canaux dérivés. Affermage et perception de l'impôt. Costume des tributaires; églises et synagogues. Prisons; peines écrites à qui, quand et comment appliquées. Precédés de combat admissibles. Préciput de l'Imâm. Ayants droit au butin. Les expéditions du Prophète contre la Mekke, Dhou Khaloça, etc., attribution des biens des vaincus.

"C'est le plus ancien document qui nous soit parvenu sur la nature et le mode de prélèvement des divers impôts. Mais en outre des conseils addressés au Khalife Haroun er-Rechîd sur les procédés gouvernementaux et administratifs, et appuyés par des textes et arguments religieux, il contient de nombreux renseignements historiques puises aux sources les plus anciennes, notamment sur la conquête de la Syrie et de la Perse. A l'attention de juriste à qui l'Ecole hanéfite doit son extension, n'acheppent ni le droit criminel ni les dîmes diverses ni les rapports avec les tributaries ou les peuples étrangers."

S. M. Z.

Le Golfe Persique. Par R. Vadala, Rousseau et Cie, Editeurs, Paris, 1920. pp. 151. Price 10 frs.

The author is well-known as a writer on economics and commercial expansion. He knows the Persian Gulf, and dedicates the book to his

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wife, Christine, who died at the French Consulate at Bushire. After sketching the geography of the Persian Gulf, he traces the history of its occupations by various Asiatic and European powers. The Portugese came as early as 1498. In 1514 they took Ormuz. The Dutch made their appearance in the Gulf in 1623. In the seventeenth and eighteenth centuries France appeared in the Gulf, and other European powers made attempts at settlement or political venture. The British, however, since their first visit in 1573, gradually became dominant, and are today in control. The author gives full statistics regarding commerce (emphasizing French interests), sketches a programme for future commercial development, and concludes with a select, although far from complete, bibliography covering over twenty-five pages. Valuable for reference, but without map or index, and altogether omitting the ethnology of the various races. S. M. Z.

Facts and Folks in our Fields Abroad. A History of the Achievements, Failures, Plans and Purposes of the Foreign Missionary Activity of the United Presbyterian Church of North America. By Anna A. Milligan. U. P. Board of Publication. 1921.

Miss Milligan has prepared this book particularly as a mission study work for the various organizations of her own church, and its scope is therefore limited to the fields touched by that denomination. But while it is essentially a denominational text book, it deals with the entire problem in such a way that it might well have been named *The Romance of Missions*. It is an apologetic for missions in general, and not for the United Presbyterian Church alone, and the writer does not hesitate to criticize the lack of vision of her own denomination in abandoning certain fields once entered, and in failing to grasp at once the opportunities presented by the fields now occupied.

As all students of missions know, the fields falling under the care of Miss Milligan's Board are a part of Northern India, Egypt, the Egyptian Sudan, and Abyssinia, which has been entered very recently. All the fields, and particularly the last three, lie under the pall of Islam, either by Moslem dominance, or as spheres of its missionary activity. Any one interested in the Moslem problem will find this book not only a mine of information, but will discover in it a source of inspiration and encouragement as he reads of the plans for the future and the prospects of their attainment through the "407 Movement" and the "New World Movement" of the United Presbyterian Church. And withal the book is much more than readable. It came to the study of the writer of this review in the morning mail some weeks ago, and what had been intended as a glance through it, resulted in its being read from cover to cover before being laid down. W. McCLEAN WORK.

Turkey. A World Problem of Today. By Talcott Williams. Doubleday, Page & Co., New York. pp. 324. 1921. Price $3.

The chapters, rewritten, are the Lowell Institute lectures delivered in January and February, 1920. Since then, events have moved rapidly, but it is still true, that with its problems unsolved, Turkey remains a menace to the security of the world. This book tells of its many races and religions, and the causes that have made it a battleground for thirty centuries. Talcott Williams, himself born and brought up in Turkey, gives in popular and compact form a great body of valuable information,

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and indicates what he considers the solution of the problem—namely, a "Receivership" or a "Mandatory" for Constantinople and part of Asia Minor, by the United States of America.

The place-names and population estimates given, especially for Arabian territory, are not always accurate. The author knows Islam from within, and therefore concludes that it and Christianity "are at their core and centre irreconcilable. The more you see Moslems, and the more you know and like them, and come to feel for them a sincere affection as friends and companions whom you trust and value, the more you realize this. The two may agree to live and let live, but they cannot merge and speak a common tongue." S. M. Z.

Men and Methods That Win in the Foreign Fields. By J. R. Saunders, Th. D., of Graves Theological Seminary, Canton, China. Fleming H. Revell Company. pp. 121. Price $1.

The author has specially in view conditions in China, yet in the main the contents of his book are applicable to other fields as well. It is not a new subject, and what he says is not always new. But on some points the line of treatment is distinctly fresh, and it is always sane and practical. The chapter on "The Spiritual Requirements" of the missionary is particularly good for its unhackneyed and very sensible suggestions. The English style in some places is not all that it might be, and the frequent use of the objectionable terms "heathen" and "natives" might well have been avoided. J. G. HUNT.

Les Turcs Et L'Europe. By M. Gaston Gaillard, Paris, Librairie Chapelot, 136 Boulevard Saint Germain. 1920. pp. 381. Price 8 frs.

This book deals with the political questions of the Near East. It consists of nine chapters entitled as follows: I. The Turks. II. The Turkish Empire. III. Turkey during the War. IV. Turkey before the Peace Conference. V. The Occupation of Constantinople. VI. The Treaty with Turkey. VII. The Dismemberment of the Turkish Empire. VIII. The Moslems of the Former Russian Empire and Turkey. IX. Turkey and the Slavs.

In Chapter IV, the author touches on what he calls the Anglo-American Protestant campaign against Turkey. He considers the Anglo-American conception of the solution of the Turkish problem to be based on "professional preoccupations," "a pseudo-religious movement," which is only a cover under which "vast commercial enterprises" can be launched. He considers "that every enterprise against Islam or against any other Oriental religion can only serve to reënforce the power of the Roman Catholic Church.....that Islam and the other Oriental cults counterbalance legitimately Rome's dreams against hegemony." He considers pan-Slavism to be the real enemy, and that towards this end it is in the interests of Europe not to combat Islamism, but to uphold it as being opposed to pan-Slavism. For him also Islamism represents in the East a counter-weight to Protestantism, and he says: "In our opinion there would be cause for anxiety about the future of the thought and morals of the sixty millions of Moslems in India and of its two hundred and twenty millions of Brahmanists, Buddhists, and the votaries of other sects, if they should ever be converted by the Lloyd Georges and become Protestants." (!!) It is difficult to believe that the author writes this in all seriousness. Chapter VII deals with the question

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Turco-Armenian, Turks and Arabs, the Syrian Questions, etc. It would seem that the greatest of misfortunes for Islam would be to have its interests bound up with those of Turkey. PERCY SMITH.

An Introduction to Mayhayana Buddhism. By Dr. W. M. McGovern, London. Kegan Paul. pp. 233. Price 7/6d.

This work is designed to supply the average cultured reader with a brief and simple guide to Buddhism, with special references to the Chinese and Japanese phases. It is a general sketch, not a detailed study of the main features of the religion, and concludes with a Short History of Buddhism and Buddhistic Sects, and a survey of Buddhistic Literature. S. M. Z.

Bahai, The Spirit of the Age. By Horace Holley. pp. 211. Price $2.50. Brentano's. New York, 1921.

We are faced on the cover of the book with this sweeping assertion; "Progressive people of all types and classes recognize the Bahai Movement as the long-awaited World Religion." The truth of this statement depends wholly on the definition of "progressive people." If the comparatively few ill-balanced Americans and Europeans who have become the followers of Abdul Baha are the progressives, then and only then is the declaration true. Such exaggerated assertions as this are the Bahais' chief stock in trade from Teheran to San Francisco; and this book in this particular is a sample of all Bahai literature. Let us give one example.

Speaking of the Bab, the so-called forerunner of Baha'o'llah, (to use the orthography of the book), as "the first of the three Cosmic Points, which determines the plain of reality" (whatever that may mean), the author launches out into this magnificent claim. "To that Point converged the History of all peoples, the progress of all nations. For this Point Paul became a witness. For this Point Plato became a witness. For this Point the pyramids were measured; the Zodiac hung to girdle time.....Of this Point Buddha meditated under the tree of Spiritual wisdom. Before the emanation of this Point, History was naught but unintelligible chaos, without being, without ending, without purpose, without progress, without form save only as a secret to a few." And all this we are asked to take on the word of—whom? The principle is a simple one. If you will only speak confidently, earnestly and insistently enough some one will believe you, no matter what your claim.

This book also illustrates a second characteristic of all Bahai propaganda,—a cool indifference to facts, or to speak more frankly, a deliberate misstatement of facts. Of this too we can give but one example. We are told that Baha'o'llah was "a forty years' prisoner in a vile Turkish dungeon." The facts are these. For two years he was confined in barracks at Acca; he was restricted to his own home for nine more years; and for the rest of the time until his death he lived in a palatial residence, called Bahja, which he built for himself outside of Acca. In this period he had the freedom of the country, and was in no sense confined. These facts have been so often pointed out that the misstatement we fear is deliberately put forth to win the undeserved sympathy of the uninformed.

A third characteristic of Bahai literature seen in this book to perfection, although we believe the author is a son of the West rather than of

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the East, is the absurdly mystic and meaningless phraseology with which its thought is clothed and concealed. The Truth, which is to enlighten the world is nothing but a fog, the Water of Life is as unfit to satisfy the thirsty soul as a mirage in the desert.

The greater part of the book is given to the attempted illucidation of the "Cosmic Trinity." Truth, Will and Love, which are manifested in the three Points that fix the Plain of Reality,—the Bab, Baha'o'llah and Abdul Baha; and to Bahai messages to Christianity, Judaism, Science, Politics, Christian Science, New Thought and Theosophy. The message to Christianity is a brazen effort to arrogate to Baha'o'llah the prophecies of the Old Testament regarding Christ, (such as Isa. 9:6; 11:1-4; 35:1, 2), and many passages in the New Testament, which are allegorized without rhyme or reason. The opening sentence of this chapter is "Nowhere in the world today is such reverence paid to Christ, such devotion felt for the spirit of Christ, such fidelity of thought and action rendered the teachings of Christ as among the followers of Abdul Baha." This is palpably untrue, when we remember that to the Bahai, Christ is a back number, his teachings out of date, and his claim to be "the way, the truth and life" superseded.

We wonder that any one can read this book without realizing that Bahaism has to offer the hungry soul nothing but a stone.

ROBERT M. LABAREE.

Morocco That Was. By W. B. Harris. 333 pp., 25s. net. Blackwood, London, 1921.

The author was *Times* correspondent in Morocco for something like thirty years, and as such came into frequent and intimate contact with the court, especially the last sultan Mulai (i. e. Prince) Abdul Aziz, and also with the chiefs and their retainers among whom he moved freely, aided by the fact that he went unarmed and had an intimate knowledge of Arabic and the local dialects. It is a pity that a practised writer should not have spent a little time in straightening out the narrative and avoiding repetitions and mispellings such as Ghrailani for Jilani or Gilani the great saint of Bagdad. But the story that he tells, though a very sad one, is exceedingly interesting and is set forth with the impressionist *verve* of an able newspaper correspondent.

The Filali sultans of Morocco are *sharif* or noble, that is direct descendants of Mohammed, and their dynasty dating from the seventeenth century has been one of the minor claimants to the Califate. Mulai Abdul Aziz came to the throne in 1894 at the age of twelve. By the time he was twenty he desired to assert himself, and we are assured by the writer that he was "thoughtful, intelligent and desirous of doing well" but the multitude of good resolutions effectually paved his path to perdition. The way was made easy for him by his viziers, who liberally used the ill offices of European traders to keep the monarch diverted from affairs of state by a constant supply of costly novelties. The court of Morocco became the happy hunting ground of the commercial traveler. Fireworks, motor cars, menageries, jewelry and a score of other hobbies filled the palace domains with stacks of discarded valuables brought at immense cost to the inland capital through roadless country. At length the treasury was empty and the regiments, starved save for loot, and unpaid always, revolted. The struggle between French and German influence became more and more acute after the

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Kaiser's visit to Tangier in 1905; half the country was dominated by a lowbred pretender and there was nothing left but for the descendant of the prophet to yield to French pressure and hand in his abdication, which he did in 1912. The rest of the story is occupied with the sordid huckstering of the ex-monarch for each item of the bargain and the tepid reception which he met with from the French public after landing at Marseilles. Meanwhile a more virile figure had emerged on the scene in the person of the brigand chief Raisuli. Mr. Harris was himself at one time a prisoner in Raisuli's hands and his sketch of the adroitness and daring by which this petty chieftain (a *sharif,* however, also) acquired local control till he was able to play off one European power against another and defy the armies of Spain, is the most interesting part of the book. Mr. Harris' prediction that "he will wage a guerilla campaign of midnight attack and murder that will last long and prove costly in its toll of lives among the invaders of the country" has been more than fulfilled. Will Spain succeed in bringing prosperity and justice to the country? It is more than five centuries since the Spaniard drove the last of the Moors out of Andalusia, but as far as the story of the *Times* correspondent goes, it is the medical work carried on by lady missionaries which seems for the first time to have given the Moroccan Moslem an inkling of what Christianity really means.

H. U. WEITBRECHT-STANTON.

Glimpses of Persia. By M. M. Wood. 76 pp., 1s. 6d. Church Missionary Society, London, 1921.

One of the excellent descriptive books put forth by this Society, full of interest and information. Historical landmarks, contemporary conditions and evangelistic contact are sketched with a light touch—a happy knack of leaving humorous paradox and startling novelty to tell their own story without blunting their edge by solemn explanation. This heightens the spiritual fervors of an appeal which will drive home the needs of Persia to many a heart.

H. U. WEITBRECHT-STANTON.

Bland Persiens Muhammedaner. av L. E. Hogberg. Stockholm: Swedish Mission Society. 1920. pp. 256. Illustrated.

An admirable account of Islam in Persia, including a sketch of Babi-Behaism and the Ali-Allahi sect with impressions gained on journeys through Kurdistan and North Persia. The writer went out as a pioneer missionary in 1889 to Kashgar and knows the country. The references to the work of the Church Missionary Society and that of the Presbyterian Mission, however, are rather casual, and wholly inadequate. The book is well printed and attractively illustrated, but has neither map nor index.

Dr. Imad-id-Din. Selvbiografi oversat of Freda Bronsted. Copenhagen. 1915.

Koranen og Biblen. Alfred Nielsen. Aarhus. 1918.

Hinsides det Kaspiske Hav Fra en Orientrejse ved Krigens Udbrud. Arthur Christensen. Kobenhavn og Kristiania. 1918. pp. 247.

Skildringer Fra Syrien. Kobenhavn. 1920. pp. 50. 1 Kr.

Skildringer af Syriske Medarbejdere. Ved Alfred Nielsen. Kobenhavn. 1917. pp. 52.

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Til Hans Aere. M. K. S. Holst. Kobenhavn. 1916. pp. 18.

Muhammedanismen som Verdensreligion. Fr. Buhl. Gyldendalske Boghandel. Kobenhavn. 1914. pp. 60.

Fra Persien. Af Frede Bronsted. Missions-Bibliotheket. Kobenhavn. 1917. pp. 67.

Koranens Aag. Af Agnes Clausen. Jensen & Ronagers Bogtrykkeri Kobenhavn pp. 224.

Islam. Ikortfattet Fremstilling af J. Ostrup. Kobenhavn. 1914.

Ved Afghanstans Graense. Af Eduard Geismar. Kobenhavn. 1917. pp. 134, with maps.

Bag Libanons Bjerge. Alfred Nielsen. Aarhus. 1918. 2 kr. pp. 159.

We call attention to these books as indicating a rising interest in the Moslem problem in Denmark. Two of them are of special interest. Koranen og Biblen gives an account of the contents and character of the Koran and in Danish as hitherto no version of the Koran has appeared in that language. Professor Buhl discusses Islam as a world religion and its place in history. He is well known among Orientalists for his "Life of Mohammed" reviewed in our Quarterly some years ago.

S. M. ZWEMER.

An Aid to Practical Written Arabic. By Rev. J. Van Ess, M.A. 21/- net. cr. 8vo. Oxford University Press. 1920.

This reader will be very useful indeed for the student who knows grammar or is studying it simultaneously. The author has made it quite clear, by more than one remark, that this does not profess to be a grammar, but notwithstanding, the twenty-five pages of grammar notes will be a help to many, and may enable the student to understand letters written *to him,* though he would probably need a grammar to enable him to write such letters.

The main object of the book is shown by the space given to each section: first, we have twenty-five pages of grammar notes; then forty pages of reading selection, mostly printed by ordinary typography, but some reproduced by photo process from the lithographed Koran, all of which are highly useful; then, thirty-five pages of specimens of script accompanied by transliteration to ordinary Arabic letter print, as well as by the translation,—the Koranic selections might have been similarly transliterated. But the main body of the book occupying 260 pages is a very good vocabulary, which is of splendid value to the student except that a few of the words are surely somewhat unusual; e.g. *"Ibreesum"* the Persian word used for 'silk,' rather than the common Arabic word *"hareer"*? The last 20 pages consist of "words which sometimes confuse."

The type, though small and of what is called the London variety, is quite clear and the very few misprints not worth recording, for the book had Professor Margoliouth's valuable over-sight whilst at press. This is so valuable a reader to use in connection with an Arabic grammar that I could wish that all my students possessed it. A. T. UPSON.

The Primacy of the Missionary, and other addresses, by Archibald McLean. The Christian Board of Publication, St. Louis, Mo. 1920. pp. 380.

One would wish that this volume, or at least considerable parts of it, might be read before many of the churches and young people's organizations in Christian lands. It would certainly tend to correct the impres-

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sion prevailing among so many that the foreign mission work of the church is an incidental and secondary matter in its existence. Dr. McLean proposes to put the emphasis where Christ placed it, in the training of men for missionary ministry, in the correction of the Church's attitude from that of perfunctory contributions to the creation of at least as much interest in missions as it has in automobiles, in the encouragement and approval of those who consider missionary appointment, in the prayers and in the hymnology of the Church.

R. S. McCLENAHAN.

Is Christianity the Final Religion? By Rev. A. C. Bouquet. London: Macmillan. 10/6.

The author is one of the Secretaries for the Society for Promoting Christian Knowledge, and maintains his conviction that Christ is the absolute revelation of God, and Christianity different from the other religions not only in degree but in kind. He holds, however, that it is no longer possible to live upon the moral reassertions of Christianity without reëxamining the argument and claim for its finality. After dealing with the attempts of Continental theologists to grapple with the problem, he gives as his answer, in the final chapters, the conclusion that no religion can supersede the revelation of God in the New Testament. The reviewer has tested this book on a group of young Egyptian nationalists who read it so eagerly on a train journey that they failed to return it!

S. M. Z.

The Burial of the Dead. By W. H. F. Basevi. London: George Routledge & Sons Ltd. pp. 208. Price 7/6.

The author holds that the custom of placing funeral offerings in graves originated in the remote period when graves were not receptacles for the dead, but refuges for the living. The book is based on the evolutionary hypothesis, and we cannot follow the author in all his conclusions; but as in the case of Frazer's The Golden Bough, the collection of facts is most interesting. We may learn for example that the Bridge (Sirat) to Paradise in Islam, the sacrifices to the dead at the grave, and the very shape of the grave itself in all Moslem lands, are due to animistic beliefs. The belief in a double soul or *Qarina* in Islam is treated in the chapter on ghosts.

Recent Discoveries in Luke's Writings. Lt.-Col. G. Mackinlay. Marshall Brothers. London. 12/6 net.

That Luke did, as the author represents, group his lesson incidents from the life of our Lord in such fashion as, in some measure, to pass three times over Christ's life, or parts of it, is certainly well known: at least I have known it a long time, and did not suppose any one disputed it. It is surprising to find the author laboring with such patience to prove it now. Dr. Stanton's criticism seems to me to sum up the whole case (p. 243.)

"I do not doubt that the great themes on which you lay stress occupied the mind of St. Luke. But whether he intended to emphasize those themes by a system of triplications extending through large portions of his two works is far more questionable."

The marvelously multiplied "triplification" which the author finds in the Gospel and in the Acts is undoubtedly, in some measure, artificial,

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obtained by bringing together things from far separated, and very distinct, portions, and pointing out "contrasts" that are purely subjective. There is not the slightest indication that many of these latter had any place in the mind of the author of the Gospel and the Acts.

Altogether, it may be said that such cryptograms as the author finds may be worked out to wonderful perfection elsewhere in literature, e.g. the cryptogram in Shakespeare. Not many believe in that, and yet the proof, of that sort, for Baconian authorship of Shakespeare is made out far better than this cryptogram in Luke's works. It does not seem to me that God, wishing to reveal a plan of salvation to a lost world, would use a cryptogramic method. A real revelation cannot consistently use a cryptogramic method. It may use apocalyptic visions and allegorical names and numbers, but deliberately to conceal is not to reveal.

The author's work is, indeed, conceived in a good cause which has my utmost sympathy, and his work is done in a most admirable spirit, but, I am persuaded, that, on the whole, it is by a bad method.

M. G. KYLE.

Le Traite de Paix Avec la Turquie, l'Attitude des Musulmans et de l'Inde. 1920. pp. 17.

M. Lloyd George et la Délégation Indienne Pour le Califat. 1920. pp. 32.

The Turcophobia of the English Imperialists. 1919. pp. 20.

The British Labour and the Orient. By Halil Halid. Berne. 1919. pp. 40.

Les Vautours et la Turquie. By Docteur Nevzad. pp. 24. Price 1 fr.
Greek Atrocities in Turkey. 1921. Illustrated. pp. 153/5.

Le Régime d'Occupation Hellenique en Turquie. Published by the Bureau Permanent du Congres Turc de Lausanne. Lausanne. 1921. pp. 48.

This series of pamphlets is kept on sale by the Bureau d'Information Islamic, 24 Rue Taitbout, Paris. They consist of strong propagandist material in English and French, concerning the Turkish situation and the question of the Khalifat. Those who desire to know what can be said on the Turkish side of the question will here find abundance of material, although much of it is partisan and unreliable. S. M. Z.

La Syrie. Précis historique par le P. H. Lammens. Vol. I. Beirut. Impr. Catholique, in-12. pp. IX-279. 1921. 7 frs.

This concise volume gives the reader a survey of the history of Syria since the Arab Conquest until the time of the Crusaders. The Introduction gives a general review of the earlier history of Syria and there is a brief chapter on Arabia and the Rise of Islam.

Islam en Christendom. Door Mevrouw J. C. Van Andel-Rutgers. Derde druk. Uitgave van den Zendingsstudieraad. Rotterdam. 1921.

It is encouraging to find that within ten years this missionary textbook for Dutch circles has appeared in a Third Edition. A special chapter is devoted to Islam in Central Java. For the rest the book is largely based on Canon Gairdner's *"Rebuke of Islam"*.

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Manuale di Bibliografia Musulmana. By Prof. Giuseppe Gabrieli. *Parte Prima. Bibliografia Generale.* Roma: Tipografia Dell'Unione Editrice. 1916. pp. 491.

This is the first part of an exhaustive and scientific bibliography on Islam and Moslem lands. The compiler is Professor of Arabic and Literature at the University of Rome, and has had the cooperation of Prince Leone Caetani, and Prof. Celestino Schaiparelli by the use of their extensive libraries and collections.

Part I consists (1) of a general annotated bibliography of catalogues and encyclopaedias and dictionaries of literature; (2) Periodicals and Oriental publications, bulletins, etc., that deal with Islam in the widest sense, indicating in every case the title, publisher and the number of volumes available; (3) Journals of Oriental Societies and translations published by such societies; (4) Miscellaneous papers published in memory of Orientalists or as tributes to their scholarship; (5) Records and journals of national and international gatherings for Oriental study.

Next we have a complete list of schools of Oriental studies in every part of the world. This brings us to page 109 where the Index proper really begins. It is classified into: (1) Works on Grammar and Moslem languages; (2) Collections of MSS. and inscriptions; (3) Book catalogues; (4) Numismatics: (this section alone covers 29 pages); (5) Archeology; (6) works on the Moslem Calendar, of which the author enumerates twenty-two, and supplements it with a comparative table of the Moslem and the Christian eras from A. H. 11 to the present date, 1339.

An Appendix gives a list of all the Oriental MSS. in the Italian National Library. The book is well indexed, but also has, alas, forty pages of additions and corrections. S. M. Z.

La Linguistique ou Science du Langage. By J. Marouzeau. Paris: Paul Geuthner. 1921. pp. 189.

A condensed textbook on phonetics and the evolution of language by a professor at the Language School in Paris. The Indo-European languages are specially treated, and there is a good bibliography for the use of the student. As an introductory textbook it can be strongly recommended. S. M. Z.

Sous les figuiers de Kabylie. Scénes de la vie berbère. By Charles Géniaux. Paris: Ernest Flammarion. pp. 281. Price 3 f. 50.

The writer is eye-minded and can make us see with him the tawny country, the jagged hills, the precious mountain streams, and the hillside villagers, with their inveterate blood-feuds and their tragic proverb *"Tout dort sauf l'eau et l'inimitié."* We are well content to have M. Géniaux record for us the bizarre and sunlit color of this strange land, whose mingled beauty and hardness are summed up in his picture of the donkey dying among the red rocks on the hillside (p. 195). When the book turns to human problems M. Géniaux becomes an apologist for a policy of rapid assimilation to French ideas and the encouragement of the immigration of part of the dense Berber population to districts in France where labor is needed. High praise is given to lonely schoolmasters in outlying districts of Kabylie who are missionaries of France and French culture; and kind and respectful words are accorded to Roman Catholic missionaries as helping by their sym-

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pathetic touch in the task of making Kabylia a French department overseas. Whether consenting or no to France's colonial policy, one must at least see the difficulty of her task in ruling a country always on the edge of hunger and too poor in natural resources to support her virile population, dense as that of Belgium. CONSTANCE E. PADWICK.

Les Penseurs de l'Islam. By Baron Carra de Vaux. Tome 1. Les Souverains, l'Histoire et la Philosophie politique. Paris: Paul Geuthner. 1921. 8 francs.

The first of five volumes of about 300 pages each on the history of thought in Islam in a series of biographical studies. The first volume deals chiefly with the following biographies or periods: Les Abbaside-Khalifes, Mansur, Hâroun el-Ráchîd, Saladin, Souverains de la Turquie et de l'Inde, Soliman, Bâbers Akbar, Les Historiens Arabes, Tabari, Masoudi, Ibn el-Athir, Abou 'l-Fédâ, Makrîzi, Makkari, Firdousi, Mirkhond, Hadji Khalfa, Ibn Khaldoun, Zamakhchari, Méidâni. The final chapter is on Arab music and its literature. Tome 2-5 have not yet appeared from the press, but our readers will be interested in the proposed contents:

Volume 2: La philosophie scolastique. Les géographes.—Les sciences mathématiques et naturelles.

Volume 3: L'Exégèse; la Jurisprudence et la Théologie.

Volume 4: La Mystique et les Sectes.

Volume 5: Le Mouvement intellectuel dans l'Islam moderne.

Evangelische Missionskunde. Von D. Julius Richter. Leipzig: A. Deichertsche Verlagsbuchhandlung, Dr. Werner Scholl. 1920. pp. 463.

No more important work on the science of missions has appeared for a decade, than this work by Prof. Richter, who occupies the Chair of the Science of Missions at the University of Berlin. The author divides his subjects as follows: After giving in Part I, the Biblical grounds for missions in the Old Testament and as taught by Jesus Christ and Paul (pages 1-18), he goes on in part II to show the missionary teaching of the Bible. Part III is on missionary apologetics, as regards primitive races, East Asiatic religions, Hinduism, Buddhism and Islam. Under the last section (pages 172 to 194) we have a history of Moslem controversy, succinct and, in the main, accurate, although here as elsewhere in the volume the transcription of English names is not always correct. Part IV occupies more than half of the volume, and deals with the history of missions abroad, and of the missionary idea in the church at home. One of the most valuable features of the book is the full bibliography given in foot-notes throughout.

S. M. Z.

The Siwi Language. By W. Seymour Walker. Foreword by H. E. Wilson Pasha. London: Kegan Paul. pp. 96. 1921. 10s. 6d.

As a grammar this book is important to only a very small group of linguists. The dialect of Siwi is spoken by only three thousand people and they have no written language. The author cannot have much knowledge of Arabic, which, he says, has been super-imposed on Siwi. In the vocabularies there are scores of words which are Arabic corruptions, most of them easily recognizable by omitting the *l* prefixed. Yet the author says there is no definite article in Siwi. Sugar-cane is given

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as *loksub* (sing.), *loksuban* (plu.); whip as *assoot* (sing.), *assowat* (plu.); wind *lehoowa*. All this is really Arabic colloquial.

The notes on legends and superstitions as well as the description of the oases, itself, with its beautiful photographs, are most interesting.

S. M. Z.

One Hundred Years of Singapore. Edited by Walter Makepeace, Gilbert E. Brooke and Roland St. J. Braddell. 2 vols., pp. xvi, 592; x. 668. John Murray, London. 1921.

A most interesting and comprehensive history of one of the great seaports of the world, which lies in perhaps the most strategic location in all Asia. A hundred years ago there was only a mere cluster of fishermen's huts on a tiny island which was only known as a haunt of Malay pirates. Founded in 1819 by that great statesman, Sir Stamford Raffles, Singapore is now a modern city of 300,000 inhabitants, the commercial center of South-eastern Asia, and of the Eastern Archipelago, with its fifty millions of brown men of the various Malayan races, and with its vast resources in minerals and tropical products. But Singapore is not merely a great trading port, it is also the religious center of one-fourth of the entire Moslem population of the world, and as such its history cannot be without interest to our readers. This very handsome book, which is profusely illustrated, and has an excellent index and chronological summary, consists of twenty-three chapters dealing with the history, government, commerce, and various races identified with the life of the city, and its social and religious institutions. Between twenty and thirty different writers have contributed articles on the various subjects dealt with, each writer being an expert in the particular line with which he has to do. The chapters dealing with the Mohammedan rulers who handed the little island of Singapore over to the officials of the British East India Company will be of particular interest to our readers, and also the article on Malay piracy, which in the early days of Singapore was a serious menace to all the shipping which had to pass those waters on the way to China, and as Raffles himself tells us, was fostered or at least encouraged by practically all the Mohammedan Sultans and Rajas of those days, until it was finally stamped out when armed steam launches were employed to follow the piratical prahus into the creeks and rivers where they used to hide. Out of the total population of 300,000, the great majority are Chinese, over 200,000; the Malays number roughly 40,000, and there are perhaps 3,000 Mohammedans from Hindustan, and more than a thousand Arabs, making a total Moslem population of about 45,000; but as one reads this book one is struck by the fact that in proportion to their numbers the Mohammedans have contributed very little indeed to the progress and commercial prosperity of the Colony. It is the Chinese more than any of other Asiatic race who have made it possible for Singapore to become the great commercial center which it is today. While Chinese who came to Singapore as penniless immigrants have prospered and become great merchants and shipowners, and some of them millionaires, and have taken their part in the life of the community as members of the Municipal and Legislative Councils, the Malays from lack of ambition and industry have been content to remain in comparative poverty with little or no education, and taking but little part in the life of the city.

W. G. S.

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SURVEY OF PERIODICALS

By Miss Hollis W. Hering, New York,
Missionary Research Library.

I. GENERAL.

Abyssinia Under Menelik and After. G. E. Underhill. (*The Quarterly Review,* London. January, 1922. pp. 33-52.)

An historical survey of the reign of Menelik II, from the time when he was merely a successful raider, through his attempted reforms, to when, after his death, Yasu officially placed the country in religious dependence upon the Sultan of Turkey. Closes with a dark picture of present conditions.

Armenia Today. John H. Finley. (*American Review of Reviews,* New York. January, 1922. pp. 81-84.)

A summary of the work of the Near East Relief and the terrible conditions it is fighting. Attempts also to explain why the situation in Armenia today is worse than it has been at any time since the armistice.

The Fight for Life in the Near East. William E. Doughty. (*The Missionary Review of the World,* New York. January, 1922. pp. 31-38.)

"The experiences of an American who in a recent visit saw the missionaries and other workers standing between tens of thousands and death and beheld the process of training the Near East leaders of tomorrow." The work of the Near East Relief, fully illustrated.

An Interview with King Faisal of Iraq. Captain A. H. Roberts. (*The Asiatic Review,* London. January, 1922. pp. 37-43.)

The interview was given to Captain Roberts on the arrival of Faisal in Basrah as the accredited candidate for the rulership of Mesopotamia, and embodies the Amir's views as to the condition of the country, and his future policy. The article also summarizes his first speeches in Basrah, with their appeal for the cooperation and help of the people in working for the welfare of Iraq as a nation.

The Troubles of the Holy Land. Vivian Gabriel. (*The Edinburgh Review,* London. January, 1922. pp. 1-25.)

When the British under Allenby came into Palestine they were welcomed with the deepest joy and enthusiasm; now, after some years of British occupation, recent visitors to the country find the population sullen, morose, angry, their faith in British promises profoundly shaken. Here is an unusually clear and forceful

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account of the governmental policy and Zionist action which have developed in the people this grim attitude of opposition.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

A Boy in Persia. Youël B. Mirza. (*Asia,* New York, December, 1921. pp. 1006-1010, 1048, *et seq.*)

Impressionistic remembrances of a boyhood in Persia, with vivid sketches of everyday happenings. Good for local color for those desiring to interest young people. One of a series of such articles running in the periodical.

Le Cercle des Tagouanas. Etude ethnographique. A. Chartier. (*L'Afrique Française*, Paris. Renseignements Coloniaux. November, 1921. pp. 249-274. December, 1921. pp. 282-289.)

A careful ethnographical study of a racial group on the Ivory Coast. The group is divided into two sections—the Djiminis, who are Animists, with a religion based on the power of the dead; and the Dyoulas, who are Moslems. The study treats largely of the Djiminis, though by no means exclusively; and inasmuch as the Dyoulas are only Mohammedans on the surface, what is said concerning the one group applies largely to the other. The December installment is devoted to the religious beliefs and life of the people.

The Fealty of the Tribes: a chapter in the history of 'Iraq. Iraqiyah. (*The Fortnightly Review,* London. November, 1921. pp. 752-757.)

A vivid picture of how the Arab shaikhs of the Dulaim accepted the Emir Faisal as their overlord, swearing to him allegiance and personal fealty.

Travels and Hazards in Central Asia. I. In Kafiristan and Kara-kum. Ikbal Ali Shah. (*Asia,* New York. February, 1922. pp. 121-126, 154.)

An entertaining account of a decidedly hazardous journey taken by an Afghan noble disguised as a mullah, and of various interesting customs which he came across. The influence of the Russians is noted, and there is a sketch map of "Afghanistan, the untamed neighbor of British India."

VI. POLITICAL RELATIONSHIPS.

The Egyptian Deadlock. Sir Valentine Chirol. (*The Fortnightly Review,* London. January, 1922. pp. 1-12.)

A critical examination of England's policy in Egypt, and a plea for settling this on the basis of reason and statesmanship

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rather than on that of militarism. The growth of nationalist feeling is shown to be more than the outcome of the war, although greatly stimulated by that; while the danger to Mohammedan and Arab feeling throughout the Empire that lurks in the departure from the Milner recommendations and the adoption of the repressive views of the War Office is clearly indicated.

GREAT BRITAIN AND FRANCE IN THE EAST. Arnold J. Toynbee. (*The Contemporary Review,* London. January, 1922. pp. 23-31.)

Sub-title: "The Greco-Turkish Situation." After showing what seeds of disaster lie in the present drifting policy in regard to the Near East, a plea is made for the French and British governments to enter into an "*entente* over the Near and Middle East like the *entente* which they succeeded in making in 1904 over Africa...and other regions where relations were strained by old misunderstandings." Closes with a discussion on how the possibilities of such an agreement are affected by the local Greco-Turkish situation.

OUR MANIFEST DESTINY—EGYPT. Lord Teignmouth. (*The Nineteenth Century,* London. November, 1921. pp. 745-753.)

A vigorous protest against the attitude that England's supremacy in Egypt has been due to political scheming or "greed of territory." By a brief review of history and the comments of foreign writers on the successive events, an attempt is made to show how England's position has been gained in the country in spite of her politicians, almost as a matter of fate.

THE PROBLEM OF ASIA MINOR. "ADALIA." (*The Edinburgh Review,* London. January, 1922. pp. 131-146.)

It is generally admitted that one of the grave mistakes of post-war diplomacy was entrusting the reorganization of Western Asia Minor to the Greeks, and attempting to wipe out the Turkish nation. The successive steps are here traced from the time of the Armistice, when the Turks were willing to submit to the Allies, through their resistance to the inefficiency and revengeful presumption of the Greeks, up to the present admission on the part of even ardent Turkish nationalists of the necessity of foreign assistance in the tangle.

WITHIN THE PORTE CALLED SUBLIME. Demetra Vaka. (*Asia,* New York. February, 1922. pp. 87-93, 146, 148, 150.)

Impressions received in Constantinople after an absence of twenty years. The superficial changes are noted, but are subordinated to a survey of the political results of the city's occupation by the Five Powers. It is a city of lost splendor, "a city to make one weep," yet of the most intense feeling, swept by change and passionate emotion.

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VII. MOHAMMEDAN MISSIONS.

ARABIAN CHILDREN AT HOME. Eleanor T. Calverley. (*The Missionary Review of the World,* New York. November, 1921. pp. 835-840.)

Really a contrast between the influence of the environment in which Christian and Arabian children are nurtured. The possibilities of the Arabian children, and the virile characteristics they inherit all become warped through lack of good home influence. Author is a medical missionary at Kuweit.

THE MOHAMMEDAN WORLD. H. U. Weitbrecht-Stanton. (*The Church Missionary Review,* London. December, 1921. pp. 357-361.)

A survey of events in the preceding three months as they affect Moslems. The relations between the Turks and Indians are noted, as well as those between Moslem and Hindu in India. The situation in Afghanistan, the results of Dr. Eddy's evangelistic meetings in India, and the propagation of Islam in non-Moslem lands are all treated in turn.

PALESTINE AND THE NEAR EAST AS A MISSION. H. C. Wayman. (*Home and Foreign Fields,* Nashville, Tenn. February, 1922. pp. 41-43.)

A survey of Syria, giving briefly characteristics of the land and of the inhabitants; the religions and churches there represented; the problems resulting from race prejudices, antagonistic faiths, and the failure of missionary work there. On the other hand, the hopeful signs are indicated, with the brightening opportunities for missionary endeavor.

PERSIA—SOME REVERSED AND UNREVERSED IMPRESSIONS. Edward Mills Dodd, M.D. (*Woman's Work,* New York. December, 1921. pp. 265-260.)

A search for the sparks of life in a discouraging Moslem country. Although some of the outstanding faults and wild lawlessness of the present time are mentioned, the belief is emphatically stated that Persia is not an "awful" country, but one full of tremendous latent possibilities, and where the high respect in which Americans are held is making increasingly possible widespread missionary work.

SIGNS OF THE TIMES IN MOSLEM LANDS. By a Forty-Year Resident of Turkey. (*The Missionary Review of the World,* New York. January, 1922. pp. 27-30.)

The war profoundly affected the political control of Turkey over the far-scattered Mohammedans; here are noted signs of a breakdown in the spiritual hold of Islam over the millions of Turkish subjects. There is an accompanying map of the Near East, showing the partition of Turkey due to the World War.

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VOL. XII, No. 3 JULY, 1922

THE MOSLEM WORLD

A quarterly review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands

Editor: SAMUEL M. ZWEMER, D.D.

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Edited by Samuel M. Zwemer, Cairo, Egypt

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THE MOSLEM WORLD

VOL. XII JULY, 1922 No. 3

EDITORIAL

NOT FOR BUT WITH ORIENTAL CHRISTIANS

A century ago the first missionaries to the Near East were sent out for the distinct purpose of proclaiming the Gospel to the Moslems. Upon their arrival they found themselves face to face with ancient Christian churches—Greek, Armenian, Coptic, which for five centuries had been under the restraining and heart-breaking domination of Islam.

Those five centuries of Moslem over-lordship had wrought havoc in these churches. The illiteracy, the stagnation, the intolerance of Islam had sifted through in a thousand places into the Christian communities. The devitalizing of spiritual religion to a nationalistic cult, where State and Church are one, where nationality and religion are confused, as in Islam, had laid hold of the Christian churches in the Near East.

In spite of all the deadening influences, the Gospel was still read, though often in an unknown tongue; the Cross remained the symbol of a life laid down for the sins of the world, even when the spiritual depths of its message were lost on many; the name of Jesus was to be heard on the lips of children, even though they knew little of His wondrous life.

Toward these Christian communities the early missionaries felt a special responsibility.. They followed

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the admonition of St. Paul to "Remember especially the household of faith." "Love the brethren." So they gave themselves first of all to their Christian brothers. Instantly there was a ready response. New light broke into the darkness. The Gospel was proclaimed from the church altars, interest in Bible study revived, prayer was heard in the home, but persecution followed. Gospel preaching was forbidden. Bible study was frowned upon, private prayer spoken against. Those were hard times.

Out of the trial brought upon the more spiritual souls by a leadership which cared more for its own glory than for the glory of God, there came forth the Protestant churches of the Near East. They were formed by men and women driven out of the old churches by persecution and excommunication. These were men and women who, like our own Pilgrim Fathers, for conscience sake faced the loss of all things that they might worship God according to the dictates of their hearts and pray together for the triumph of Christ's kingdom.

Thank God those hard days are over. Little by little a change has come into the old churches of the Near East. The mission schools, the friendships formed, as time went by, between the missionaries and members of the old churches, the growth of tolerance in the old communions, have all contributed to this end. And in these latter days in Turkey, Gregorian and Protestant, Greek Orthodox and Greek Evangelical have faced persecution and death together for the faith that is in Christ. A new spirit of cooperation is felt throughout the Christian forces of the Near East today.

There are many links that should bind us even closer. We have, after all, the same Gospel in our churches, we repeat the same great general confession of our faith in "God the Father Almighty and in Jesus Christ His only Son our Lord." Together we hold to the "Communion of Saints," and look together for the Resurrection morning. And when the hour of persecution comes, it is often

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the brother of the old church who suffers the most for his allegiance to Christ.

There is a hand held out today by these historic churches. We should grasp that hand with all the warmth that Christian brotherhood demands. How well I remember the Christmas morning when I preached for the first time in a great Gregorian church in Asia Minor. I had been most cordially invited by the local bishop and the Armenian Committee. Four years before I had stood in the streets of that city while these same friends were being driven out to exile and death. Only one-third of those who went out on that terrible day came back. Their bones whiten the sands of the desert, but they died as Christians. And on that early Christmas morning, amid the light of hundreds of candles, I tried to bring to those who were left, who had survived those years of horror, the message of the Christ-Child. Since then I have spoken in both Armenian and Greek churches. In fact throughout the length and breadth of the Near East today the old churches are reaching out hands of brotherhood to us. When Sherwood Eddy made his recent tour of this part of the world, he was given freedom to speak in the pulpits of the largest and most important churches of the Near East. The bishops and clergy everywhere gave their unstinted friendship to Mr. Eddy's mission.

On my way to the great Conference of the World's Christian Student Federation in Peking, I am bearing a message of brotherly love from the Archbishop of the Greek Orthodox Church of Asia Minor. In his greeting to the Christians gathering at that Conference he writes: "Though I am absent in the body from your midst I am present in spirit, and pray with all my soul for the success of the work of this apostolic convention, whose fruits will be tasted by those near and those far off. Convey, I beg you, the greetings of the Church in Smyrna, and of all the churches of the Seven Candles of the Apocalypse, to all the delegates."

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Today throughout the Near East missionaries are preaching in the old churches, and the leaders of these churches share in our services. In many college chapels, in student conferences, and in other services they are glad to share. In the Coptic Church in Egypt there is a society known as the Friends of the Bible, composed of young men. This society was formed to awaken a deeper interest in Bible study among the men of the Coptic Church. In Asia Minor there is a strong group of young men in the Greek Church who do lay-preaching in the churches and in halls. They have a preaching service every Sunday afternoon in a large hall in Smyrna. Among the student volunteers in the volunteer bands in the colleges the most earnest and active of the members have been and are from the old churches.

In this new day, then, what a challenge presents itself to us all who love the name of Jesus to join in closer fellowship and to set our faces with new determination to the great task of winning the Near East to Jesus Christ. These early churches burned once with the missionary passion, again may that spirit of devotion to spread the Gospel tidings to those who know not the love of God as it is in Jesus Christ be fanned to flame. Then together let us go forward to this most difficult of all the tasks which confront the Church today, that of winning the Moslem world to the Redeemer.

Smyrna, Asia Minor. S. RALPH HARLOW.

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THE ARAB MIND AND THE GOSPEL

The Arab has a religious mind, far more religious on the average than has the American. To him there are no secondary causes. It rains because God sends the rain, and when drought devastates the country, and animals die and men go hungry, it is because God withholds the rain. This conception of the omnipotence of God, including everything, directing everything, silent, inscrutable, and overwhelming, is a magnificent thing. We of the West may well study it, and learn from it.

Further, God is not simply omnipotent, He is immediately present. He sees what is done, and His hand shapes the circumstances of the day for good or for ill. It is His favor that gives a speedy journey, and His will that brings delays and annoyances. It is not a light profanity that puts the name of God into the mouth of the Arab continually. To have the name of God on his lips, and the thought of God in his heart, is to the Arab a very great virtue, and who is there who will call him mistaken?

Moreover it is a mistake to say that the Arab expects to purchase an entrance into Heaven by means of his good works. Good works are important, and the grade of his reward is supposed to depend on them, but Salvation is another matter. I once listened with great interest to a sermonette by Bin Saoud, the religious and political head of the "Ikhwan." Quoting some ancient authority to the effect that the greater part of those entering Heaven enter it because of their bad deeds, and the greater part of those in hell suffer there because of their good deeds, he proceeded to explain. Good deeds are good things, but a man habitually performing them usually falls a victim to pride toward the end of his life, and on account of this pride he goes to hell, whereas the man who has done bad deeds all his life is likely toward its close to realize his wickedness,

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and repent, and humbly ask God for mercy, and because of his humility he goes to Heaven.

The Arab has a religious mind, and there are beautiful things in it, but any one who supposes that he is therefore knocking eagerly at the door of the Kingdom of God is vastly mistaken. An impenetrable wall of pride and self-satisfaction seems to surround him on every side. The Kingdom of God he cannot see, and he would not want it if he could. Half of the appeal of his religion lies in the pride and self-satisfaction it stimulates as he thinks of the wretched infidels that constitute the rest of the world, and rejoices in his infinite superiority over them. Their property is his, and even their lives, if he is strong enough to take them, and this spoliation is a righteous act of justice because of their hard-hearted persistence in mistaken beliefs. This cruelty and pride increase with the fervency of religious life, and the possibilities of such a development quite surpass the imagination of an ordinary humane and tolerant Westerner.

What is the reaction of such an individual to the Gospel? Philosophically he regards it as blasphemous and silly. So foolish indeed, that for any sane man, to state it is to refute it. The idea that the great omnipotent God incarnated Himself in human flesh, and suffered the disgrace and uncleanness of human birth; that he lived the life of a common man on earth, and finally suffered the death of a criminal at the hands of his enemies; all this is too foolish to need refutation.

This Gospel too, is vague and nebulous in its demands. Who ever heard of a religion whose devotees could eat what they wished, and fast whenever they pleased, if indeed they cared to do so at all. A religion that allows a man to pray whenever he feels like it, and in any place where he may happen to be, is no religion at all. The Arab wants to have the smallest detail of his religious practice stipulated. He is told just how to pray and when, and what is allowed and what is forbidden in food. He

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rejects with some levity a religion which leaves all these and a multitude of other important ceremonial matters to the whim of the individual, as matters of no importance.

Bewildered by the vague and nebulous character of the ceremonial demands of the Gospel, the Arab resents its ethical demands. Its teachings as to the duties of a man to his brother man he accepts only in his relations to fellow believers. The unbelieving outside world is his legitimate prey. Christ's teaching as to the relationship between men and women he utterly repudiates. In the landscape of the Arab's mind perhaps ninety per cent of everything pleasurable lies in this territory. Monogamy with no divorce he regards as reducing life to a level where it is scarcely worth living. Nor does he regard the attitude of heart that Christ exemplified as what he wants. Turning the other cheek is not an easy doctrine for any part of the world, and it is doubly hard in Arabia. The pride of heart that Islam develops in its adherents is perhaps its most astonishing achievement, and Christ's ideal of humility and self-sacrifice is rejected with scorn.

Thus it is that the Arab turns away from the Gospel, partly in disgust, and partly in bewilderment, and partly in sharp resentment. He turns away, that is, from its spoken and written presentation. Incarnated in the lives of men and women, however, he does not turn away. He finds these infidel missionaries friendly people, whose sincerity and helpfulness none can deny. The day may come when the spoken and written word will be the chief means of evangelizing the Arab. Now the one thing that reaches his heart is acquaintance and friendship with Christians. Medical and educational institutions both are effective means of work, but much more important than either is simple acquaintance and association with the friendly Christian missionary. The Arab responds very quickly and very deeply to simple unaffected democratic friendliness. Even the fanatical "Ikhwan" melt under that treatment. They come in large numbers to the Christian doc-

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tor, and none are more friendly and appreciative, once they become acquainted. Perhaps the most effective means of presenting Christ of all is the visiting of the missionary women in the Arab homes. There seems to be no Arab community so fanatical that such visits are not welcome, and especially in the early days of the occupation of a new station it is probably the most important means that we have of bringing the Arab into contact with Christ and His teachings.

The above description of the mind of the Arab and its reaction to the Gospel is more historical than actual in some parts of Arabia. Along the coast and in the Mesopotamian cities he is thinking new thoughts. It is a day of scientific investigation, of universal criticism, and of doubt, the world over. However imperfectly the actual results of science and criticism may be understood, their spirit has penetrated, with the result that old religious sanctions have largely disappeared, and little or nothing has taken their place. Hair-splitting arguments over some point of Moslem theology no longer interest the rising generation. Rather the question is whether there is a God, whether there is any Divine revelation.

Associated with this, and often so emphasized as to dominate the whole situation, is a growing nationalistic aspiration, which seems to command all the attention and the devotion that religion once did. It is useless for us to urge that a separate national existence would be to no one's advantage; that tutelage for a time by some of the Western powers will be to the interest of every sort of sound progress, and that the vast majority of the people are still utterly illiterate and quite unready for self-government. The world over, the current is setting in one direction, and the growth of national consciousness is one of the most striking phenomena of recent times.

How do such men react to the Gospel message? It must be admitted that they regard it as one more means for their denationalization. Their own religion they defend

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fanatically against all attacks, because they see in it perhaps the strongest existing bond of national solidarity. It is not our function to criticize their idea of religion thus reduced to a mere political convenience. While they do not know it, the question thus raised is a far more serious one for us than it is for them. If we are presenting a Gospel message that has as one of its effects the denationalization of the convert, and his transformation into a sort of hybrid half Easterner and half Westerner, it is high time that we corrected our message. The Church has many difficult tasks before her, few of them perhaps more difficult, and at the same time more important, than this very one of dewesternizing the Gospel for Eastern peoples. It is perhaps more a question of personal attitude than of our message. The ardent nationalist ought to find in the missionary his most sympathetic listener and adviser. As a nation we have passed through many of the same difficulties and discouragements that he faces. From the vantage point of a sincere and appreciated sympathy the missionary may even be able to give some valuable advice as to the desirable speed in social transformations, and the solidity of the foundations that are necessary, if independent national existence is to be a blessing. In any case the fear that the Christian Gospel is only one more means of completing and making permanent the domination of the Westerner, would disappear.

Any survey of the mind of the Arab in its relation to the Gospel is somewhat discouraging. It is important to present the Gospel to the Arab in every way that we can devise, and to present it freed from Western adulteration, but the winning of Arabs to Christ depends on the work of the Spirit of God, and it is to prayer perhaps even more than to increased effort, that we should address ourselves, in our desire to bring the glory and the honor of the Arab into the City of God.

Bahrein, Arabia. PAUL W. HARRISON.

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ECLECTICISM IN ISLAM

Eclecticism has been a fairly frequent phenomenon in the history both of Philosophy and of Religion. We can almost regard it as an inevitable stage in the history of every movement of thought which loses contact with the vital impulse which gave it birth. In some cases it has been due to the process of exhaustion; the thought movement finding no further source of life and power in itself seeks to supply the deficiency by drawing upon outside sources. In other cases it is due to disconnection; the movement, being cut off from contact with its own source of life, seeks to fasten itself upon others. In either case the stage of Eclecticism is only one stage from death.

Historically the most famous case of Eclecticism is that in Greek philosophy, when after the waning of the post-Aristotelian systems, such a movement appeared and reigned till, after the final flicker of Neo-platonism, Greek Philosophy went out in the dark night of Scholasticism. In this case it was due to exhaustion. Three hundred years of intense and abundantly fruitful thinking in Greece, culminated in the system of Aristotle. That was its maturity, and we can watch the life force declining though the systems of subjectivism known as Stoicism, Epicureanism, Scepticism, till in the Eclectic period we find that the disputes of Academic and Peripatetic, Stoic and Epicurean, Pyrrhonist and the leaders of the New Academy, resulted in their agreements being made prominent and their differences softened, and the reigning philosophy became a patchwork of them all. "As intellectual vigour wanes," writes Stace,[1] "there is always the tendency to forget differences, to rest, as the Orientals do, in the goodnatured and comfortable delusion that all religions and all philosophies really mean much the same

[1] *A Critical History of Greek Philosophy*, 1920, p. 369.

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thing. Hence Eclecticism became characteristic of the schools."

This spirit was greatly stimulated by the Romans, for they had had no share in the real life that gave birth to Greek Philosophy, and their practical nature made them impatient of the subtle metaphysical distinctions of the schools. We are told that the hard-headed pro-consul Gellius was so assured that their trifling disputes could be easily settled by a little tactful management, that, though no philosopher himself, he urged the Athenian philosophers to come to a compromise, and offered to mediate between them himself.

But even the compromises of the schools were insufficient to restore the decaying vitality of Greek philosophy, and new life was sought by incorporating Oriental elements. The old religion of the Græco-Roman world was practically dead; the old philosophy had sought, in the post-Aristotelian systems, to become a religion, but had not succeeded, so a flood of Eastern cults was allowed to flow in.[2] The Egyptian faith of Isis; the Thraco-Phrygian cult of Attis, of Sabazius, of Cybelle; the Persian religion of Mithra, all had their following, and as Glover says,[3] "it was not merely Gods that came from the East, but a new series of religious ideas..... They orientalized every religion of the West and developed every superstitious and romantic tendency. In the long run, they brought philosophy to its knees, abasing it to be the apologist of everything they taught and did, and dignifying themselves by giving a philosophic colouring to their mysticism."[4]

That there was a new source of life here, Neo-platonism is a witness,[5] but though it gave a brilliant flash in Plotinus, and showed a dim glow in Proclus and Por-

[2] See Erwin Rohde. *Psyche*, ii, 397.
[3] *Conflict of Religions in the Roman Empire*, *p. 24.*
[4] Kalthoff holds that these Oriental religious ideas were the vehicle of the socialistic and communistic tendencies of the time. See his book *Die Entstehung des Christentums*, 1904, chap. ii.
[5] Dean Inge, in his *Philosophy of Plotinus*, protests against this, but the facts seem against him. Even though the Philosophy of Plotinus may be a development of Platonism, it gains its life from Oriental mysticism.

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phyry, it quickly died away in the astrology and magic of Iamblicus. This was necessarily so, for the future belonged to Christianity which had come with a new source of life and power which the dying Paganism refused to consider.

In Jewish thought we have a similar period of Eclecticism, almost contemporary with that of Greek Philosophy, and largely indebted thereto. The solitary figure representing it is the Alexandrian Jew, Philo. In the cosmopolitan city of Alexandria, cut off from the old associations of Palestine, and in touch with the great movements of Gentile thought, Judaism began to lose its distinctiveness and thereby its vitality, and Philo's attempt to infuse energy was by an Eclecticism wherein he sought to blend Plato and Moses, crude Hebrew theology and subtle Greek metaphysics. The system was still-born.

We meet with the same phenomenon in Buddhism. The origin of the two great Schools is wrapped in obscurity, but it is perfectly clear that by the time the Indian monk Padmasambhava migrated to Tibet in the reign of Sron de Tsan, the Mahayana School had exhausted the primitive force of the movement, and was living by the incorporation of external religious forces. The Southern School, the Hinayana, has kept fairly close to the agnostic philosophy of the Buddha himself, and still preserves a more or less moribund existence, but the flourishing school is the Northern, which has been able to flourish because it has drawn into its system numerous practices of primitive animism, and borrowed largely from Hinduism, and later from Christianity.[6] So much is this so, that in modern Mahayana Buddhism it is often difficult to find where the peculiarly Buddhist elements are. Writing of the Buddhism of Tibet, popularly known as Lamaism, Waddell says,[7] "Primitive Lamaism may therefore be defined as a priestly mixture of Sivaite mysticism, magic and

[6]See Waddell's *Lamaism, or the Buddhism of Tibet*, 1895. The Christian borrowings were from Nestorian Missions.

[7]Op cit. p. 30. See also Grünwedel's *Der Lamaismus* in Kultur der Gegenwart I, iii, 1906, and Pozdnejev's *Skizzen aus dem lamaistischen Klosterleben in der Mongolei*, 1887.

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Indo-Tibetan demonolatry, overlaid by a thin varnish of Mahayana Buddhism, and to the present day Lamaism still retains this character." The same may be said of popular Buddhism in China and Japan, and though there has been a big infusion of Hinayana Buddhism, the same holds good of it in modern Burma.[8] It is obvious that this eclectic stage is only one remove from the death of Buddhism altogether in the Northern School.

Early Gnosticism was an attempt at an eclectic movement in Christianity, made by men who had realized the epoch-making nature of the new faith but had not entered into its spirit and knew nothing of its experiences.[9] But Gnosticism had a short history.[10] "The first attempt," says Windelband,[11] "which the Gnostics made to create an adequate view of the world for the new religion, proceeded from the excited phantasies of a Syrian mingling of religions, and, in spite of the employment of Hellenistic philosophemes, led to such grotesque constructions, that the Church as it grew stronger and more definitive, was obliged to reject them." The most striking eclectic movement in Christian history, however, is the modern movement called Theosophy, a weird conglomeration of Hinduism, Buddhism, Neo-platonism, Gnostic speculation, magic and psychism, with a faint odour of Christianity about the whole.[12]

This movement was begun and is mostly carried on by

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[8]For interesting evidence of the composite nature of Burmese Buddhism see J. Jolly, *Recht und Sitte*, p. 40 ff. in the *Grundriss der indo-arischen Philologie und Altertumskunde*.

[9]See H. Ritter, *Histoire de la Philosophie Chrétienne*, vol. i, p. 101, (traduction de J. Trullard). It is interesting that the traditional "father of all Gnostics" is Simon Magus, vide, Dr. Salmon's article on him in *Dictionary of Christian Biography*, vol. iv, p. 681 ff.

[10]"Docetism, with its phantom Christ, and Gnosticism with its antithesis of the just God and the good God, were not likely to satisfy mankind. Simple people felt that these things struck at their life, and they rejected them." Glover's *Conflict of Religions*, p. 263.

[11]*History of Philosophy*, 1914, p. 214.

[12]In this connection it is most interesting to read in René Guénon's recent book, *Le Théosophisme. Histoire d'une pseudo-Religion*, 1921, p. 274—"Il nous paraît hors de doute que ces tendances soient le monopole exclusif du Protestantisme; mais c'est là qu'elles que nous avons qualifiées de 'moralistes' portent le marque de l'esprit protestant, et plus spécialement, de l'esprit du Protestantisme anglo-saxon. Nous ne voulons pas dire, certes, que ces tendances soient le monopole exclusif du Protestantisme; mais c'est là qu'elles sont prépondérantes, et c'est de là qu'elles se sont répandues plus ou moins largement dans la monde moderne. Du reste, nous trouvons encore une analogie entre le théosophisme et les courants actuels du Protestantisme (surtout le 'Protestantisme libéral,' qui en est la forme extrême, et d'ailleurs l'aboutissement logique) dans le fait de substitues une *religiosité* vague à la religion proprement dite, en faisant prédomines les éléments sentimentaux sur l'intellectualité, au point d'en arriver à éliminer celle-ci à peu près entièrement." Both chapters, xxvii "Le Moralisme Théosophiste" and xxviii "Théosophisme et Protestantisme," should be consulted in this connection.

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people who had lost touch with Christianity as a personal religious experience, and failing to find life in the external forms, sought religious satisfaction in a gorgeous patchwork of many faiths in which each adherent lays the emphasis where he will.[13] How little of genuine Christianity remains in it is evident from a perusal of Mrs. Besant's "Esoteric Christianity," or Mr. Leadbeater's "The Christian Creed," and his recent articles in "The Theosophist."

The corresponding movement in Hinduism is the Brahma Samaj, which Dr. Farquhar considers the most influential of all the religious movements of the nineteenth century.[14] Its founder, Ram Mohan Ray, though a Brahman by birth, was profoundly influenced by Sufiism, and later by the Christian missionaries at Serampore, but the fully eclectic nature of the movement is best seen in the third and greater leader, Keshab Chandra Sen, whose Service Book for Samaj meetings, the *Slokasangraha,* was a collection of texts from Hindu, Buddhist, Jewish, Christian, Mohammedan and Chinese scriptures.[15] It was a movement brought to birth by the conflict of East with West in the realm of intellect, and still is an attempt of educated Hindus to find relief from the impossibilities of the faith of their childhood, but how little of Hinduism there really is in it is evident from a perusal of S. Sastri's "History of the Brahma Samaj,[16] and how little real religious spirit remains in it, is seen from the activities of its present day champions.[17] But eclecticism is not only characteristic of the Brahma Samaj, it is equally so of all the modern reform movements which attempt to stay the spiritual decay within Hinduism. We have only space here to refer to the work of Ramakrishna Paramahamsa, who taught that all religions were simply various paths

13 Easily the best account in English of the Theosophical Society is that by Dr. J. N. Farquhar in his Hartford-Lamson Lectures on *Modern Religious Movements in India*, 1918, pp. 208-291, where *inter alia*, he shows that the teaching of Madame Blavatsky's writings, said to have been revealed to her by Mahatmas in Tibet, is mostly plagiarized from English and French writers.

14 Op. cit, p. 29.

15 Farquhar, p. 46. See also W. Geden's *Studies in the Religions of the East*, 1913, p. 417. *The Slokasangraha* was published in Calcutta in 1904 by K. G. Nath.

16 Two vols. Calcutta 1911-1912.

17 E.g. Thakur Kahan Chandra Varma, author of *A New Discovery; Christ a Myth*, 1918.

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leading to the same goal.[18] Dr. Farquhar reproduces a picture caused to be painted by him,[19] which has for background three buildings, a Christian Church, a Mohammedan Mosque and a Hindu Temple, while in the foreground we see Christ dancing with Chaitanya before a group of religious devotees, Hindu, Moslem, Sikh, Parsee, a Chinese Confucian and an Anglican Curate, and to the left we find Ramakrishna himself pointing out the group to Keshab Chandra Sen and explaining to him the Unity of Religions.

When we turn to Islam, the question at once arises as to whether Islam as a whole is not an eclectic system. Arnold's words are well known—"Islam was born in the desert, with Arab Sabeanism for its mother, and Judaism for its father; its foster nurse was Eastern Christianity," and the investigations of European scholars since then have only served to make this clearer. One rises from the perusal of Geiger's "Judaism and Islam,"[20] and St. Clair Tisdall's "Original Sources of the Qur'an,"[21] feeling the full justice of Dr. Zwemer's conclusion, that Islam "is not an invention, but a concoction; there is nothing novel about it except the genius of Mohammed in mixing old ingredients in a new panacea for human ills and forcing it down by means of the sword."[22]

But was this a real eclecticism? It is undoubtedly true that Mohammed carried over into his system numerous beliefs and practices of the Pagan Arabs, e. g., the reverence for the Black Stone and the ceremonies of the Pilgrimage to Mecca. It is true also that for most of his eschatology he was indebted to Sabaeanism and Zoroast-

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18In a full account of this interesting Reformer, see Max Muller's *Ramakrishna, His Life and Sayings*, 1910.

19*Modern Religious Movements in India*, p. 198.

20Rabbi Abraham Geiger's work *Was hat Mohammed aus dem Judenthume aufgenommen?*, first appeared as a Prize Essay at Bonn in 1833. It was translated by an English lady and published under the title *Judaism and Islam*, by the S. P. C. K., Madras in 1898.

21S. P. C. K. 1911. An English edition, revised and enlarged, from a Persian work of the author entitled, *Yanabi' ul Islam* (1900), but unfortunately not reproducing the texts quoted in the original tongues, which were given in the Persian work.

22*Arabia the Cradle of Islam*, 1912, p. 170. An Analytical Table of the borrowed elements of Islam is given on p. 178 of the same work.

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rianism,[23] and that he borrowed many legends from the Jewish Talmud and Christian Apocryphal Gospels. We may even go so far as to say that if we cut out what he borrowed from the "People of the Book" there is little left of Islam save its faults; but even so, was there not a great original force in Islam which was independent of, though it made use of these elements? There can be no doubt that this is so. Whether we agree with Becker and Caetani, that the life-force of the movement was political and economic rather than religious, or with Macdonald agree that it was definitely religious, there is no doubt that there was a considerable living force there which was original and not dependent on the elements taken up into it.

It is not strange that this living force of Islam took up elements from the religious life of its day. Christianity did exactly the same thing. The man who takes up the Greek Gospels after a period of close and exclusive study of the Hebrew Scriptures and the Rabbinical writings, has no hesitation in declaring that Christianity is no mere offshoot of Judaism. Here is an entirely new irruption of religious life, and yet the amount of Jewish religious thought taken up into it is obvious to the most casual reader. Outside the New Testament, Greek influence is as obvious in the formulation of the theology of the growing Church as Roman influence is on the development of its organization,[24] and it is Dr. Clemen's thesis in his "Primitive Christianity and its non-Jewish Sources,"[25]

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[23] E.g. His astrology is Sabaean, and the Jinn and Houris and bridge Sirat are Zoroastrian, but quite a large amount of the eschatology is Jewish. See also two interesting articles which appeared in *Der Islam*, one by Dr. Wensinck, "Animismus und Dämonenglaube im Untergrunde des jüdischen und islamischen rituellen Gebete" in iv, pp. 219-235; and the other by Dr. Georg Jacob, "Fortleben von antiken Mysterien und Alt-Christlichem im Islam," in ii, pp. 232-234. The full history of Islamic Eschatology has yet to be written.

[24] "Christ was born amid the clash of East and West, historical Christianity is the product of many movements with intense differences, local and racial. From the Jew, the Greek and the Roman the new faith received elements, differing according to the genius of the different races, yet all of value in building up the City of God. For the Jew, the Greek, and the Roman on entering the Church did not lose their racial idiosyncracies or abandon their distinctive tempers and modes of thought. The Jew came to the New Testament through the Old; the Greek, even if he entered the Church through the synagogue, yet brought with him his philosophy; while the Roman construed all in terms of his polity."—*H. B. Workman. Christian Thought to the Reformation*, 1911, p. 2.

[25] English translation, 1912, of Dr. Clemen's thesis *Religionsgeschichtliche Erklärung des Neuen Testaments*, 1908. Clemen is often extreme, but not so extreme as Bolland, who in his *De Theosophie in Christendom en Judendom*, 1910, and earlier works, seeks to derive Christianity from the thought of the Alexandrian Schools, or the wild theories of Lublinski in his *Die Entstehung des Christentums aus der antiken Kultur*, 1910, which remind one of the Christ Myth delusions of Drews, Smith and J. M. Robertson.

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that "like the Israelitish and Jewish religion, whose influence is self-evident, other religions have also left their mark on the oldest form of Christianity, even when it felt itself in the keenest antagonism to them." It is no wonder that Christianity should take over pagan festivals such as Christmas and Easter, and Christianize them, or that it should accept Greek thought and Roman organization and adapt them to her ends, for as Dr. Angus says—[26]

"Christianity brought a harmony for the burdensome antinomies of that age. Revelation confirmed the truth of natural religion and reason, and added something indispensable. Christianity was the synthesis of and the authority for the truths proclaimed by all systems. It elevated the abstract monotheism of Greece, the henotheistic monotheism of oriental cults, the deistic monotheism of Judaism into a universal spiritual Fatherhood; it corrected abstract monotheism by the truth of polytheism that the Godhead is not simple and jejune, but has in itself a rich and manifold life; it blended the immanence of pantheism with the transcendence of scepticism, mysticism and Hebrew thought; it glorified the human sympathy of Oriental cults through the historic life and death of a Man of Sorrows."

Yet Christianity was not an eclecticism, for as Angus immediately goes on to say—"Christianity gave what the world most needed—the driving power of personality," and it was this spiritual driving power that took and used the elements it found around it, though it was ever free and independent of them.

It is so in Islam. The original force, whether political or religious, was the driving power of a personality; as it happens, it expressed itself in terms of what it could draw from its environment, but its source was not there, and had they been absent it would have expressed itself in other terms. In its origin it is not an eclecticism, in our sense of that term.

But unlike that of Christianity, the driving power of Islam has never been very enduring. Backed up by political or other aspirations, it has at various times spurted forth anew and continued vigorously for a while, but as a purely religious force it was soon spent. Among the Arabs themselves, with whom it had its birth, as a religion

[26] *The Environment of Early Christianity*, 1914, pp. 225-6.

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it exercised very little influence. Sir Richard Burton, who knew the Bedouin well, writes—[27]

"Mohammed and his followers conquered only the more civilized Bedawin; and there is even to this day little or no religion among the wild people, except those on the coast or in the vicinity of cities. The faith of the Badawi comes from Al-Islam, whose hold is weak. But his customs and institutions, the growth of his climate, his nature and his wants, are still those of his ancestors, cherished ere Meccah had sent forth a Prophet, and likely to survive the day when every vestige of the Ka'abah shall have disappeared."

And his testimony could be paralleled by that of others who knew them as well, or even better, and from writers on the state of Islam among non-Arab peoples.[28] As a religion, even since the first outburst, Islam has had to gain its renewal of strength by eclecticism. Only a few examples of this are possible within the limits of this article, but they are important and typical.

Let us first take the Pythagoreans of Islam,[29] the politico-philosophico-religious body founded by Abdallah ibn Maimun, and known in the tenth century as the Faithful Brethren of Basra. This curious School was obviously an attempt to find some real religious satisfaction which was not to be found in orthodox Islam. Theirs was a religion of consolation and redemption in which they aimed at the assimilation of the soul to God, so far as this is possible for man, and orthodox Islam could not, as ordinarily interpreted, help them to this. Their object then, as de Boer points out,[30] was to reach another interpretation—

"No doubt Christianity and the Zoroastrian faith appeared to the Brethren to be more perfect religious revelations. 'Our Prophet, Mo-

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27 *Personal Narrative of a Pilgrimage to Al Madinah and Meccah*, Popular edition, 1919, vol. II, p. 109.

28 For instance on Chinese Mohammedanism Dr. Sell's judgment is "Islam has had its day of opportunity in China and has failed" (*Moslems in China*, 1913, p. 10) and there is abundant evidence in the works of Marshall Broomhall, Dabry de Thiersant, and D'Ollone as to how little, religiously, Islam means to them. As to Islam in India, the witness of Moslems themselves who have been awakened by Western culture is sufficient. Many are the pamphlets in which they bewail the lack of religion among their fellow Moslems and the low state to which they are reduced. See for example the testimony of Ahmed Batcha, B. A. (Madras) in No. 1 of Ishait-i-Islam Tract Series.

29 There are curious points of similarity between these Brethren and the Pythagoreans. Both were religious associations with a strong leaning towards occultism. Both indulged in political intrigues, and came to trouble thereby. Both formed a kind of monastic fraternity with grades of progression. Both based their philosophy upon Natural Science, the Brethren on the teaching of the Natural Philosophers and the Pythagoreans on Medicine and Mathematics. Both laid claim to secret wisdom, and both made a compendium of learning, and Encyclopedia.

30 *History of Philosophy in Islam*, 1903, pp. 93-4. An English translation of T. J. de Boer's *Geschichte der Philosophie im Islam*, 1901. See also his article "Moslem Philosophy" in Hasting's *"Encyclopedia of Religion and Ethics."*

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hammed,' they said, 'was sent to an uncivilized people, composed of dwellers in the desert, who neither possessed a proper conception of the beauty of this world, nor of the spiritual character of the world beyond. The crude expressions of the Koran, which are adapted to the understanding of that people, must be understood in a spiritual sense by those who are more cultured.' "

This new interpretation which should give them the "proper conception of the beauty of this world" and "the spiritual character of the world beyond," was necessarily sought in other religions with which they were acquainted, and resulted in an eclectic system. As de Boer says—[31]

"The Brethren themselves avow their eclecticism. They wish to collect the wisdom of all nations and religions. Noah and Abraham, Socrates and Plato, Zoroaster and Jesus, Mohammed and 'Ali are all Prophets of theirs.' Socrates, and Jesus and his Apostles, no less than the children of 'Ali, are honoured as early martyrs of their rational faith.'[32] The religious law in its literal sense is pronounced good for the ordinary man,—a medicine for weak and ailing souls; the deeper philosophic insight is for strong intelligences. Though the body is devoted to death, dying means arising again to the pure life of the Spirit, for those who during their earthly existence have been awakened by means of philosophic considerations out of careless slumber and foolish sleep. This is impressed with endless repetition, by means of legends and myths of later-Greek, Judæo-Christian, Persian or Indian origin. Every transitory thing is here turned into an emblem. On the ruins of positive religion and unsophisticated opinion a spiritualistic philosophy is built up, embracing all the knowledge and endeavour of human kind, so far as these came within the Brethren's field of view."

Their ethical system too was eclectic. Like Aristotle, they set up the picture of an Ideal Man, but instead of being the expression of the result of a long philosophical discussion on ethical principles, he was like Aaron Matthew's ideal missionary, a composite figure whose features were borrowed from the characteristics of various people. "The ideal, and morally perfect man," they said, "should be of East-Persian derivation, Arabic in faith, of *Irak* (i. e. Babylonian) education, a Hebrew in astuteness, a disciple of Christ in conduct, as pious as a Syrian monk,

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31Op. cit., pp. 84, 85.

32In this respect there is a curious approximation of the views of the Brethren to those of Comte in the formulation of his Positivist Religion. They shared also somewhat of his critical attitude to the social life and organized religions of the time. Their name, however, does not necessarily imply any definitely organized Brotherhood such as we know among the Pythagoreans, Goldziher has shown in his *Muhammedanische Studien I*, p. 9, n. i. that the name *Ikhwan as-Safa*, or Brethren of Purity, according to Arabic idiom means nothing more than that they were sincere or pure. See further his note "Uber die Benennung der 'Ikhwan as-Safa,' " in *Der Islam*, Vol. I, p. 22 ff.

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a Greek in the individual sciences, an Indian in the interpretation of all mysteries, but lastly and especially, a Sufi in his whole spiritualistic life."[33] Necessarily such a system held no promise of life, and though the teachings of their *Encyclopaedia* are still canvassed, their religious movement died with themselves.

Turning now to a better-known and more justly famous movement, Sufiism, we find the same eclecticism. Its origin, also, was in an intellectual reaction from the barrenness of Islamic orthodoxy, and a spiritual thirst which was not there satisfied. "From the earliest times," says Macdonald, "there has been an element in the Moslem Church which was repelled equally by traditional teaching and by intellectual reasoning. It felt that the essence of religion lay elsewhere; that the seal and organ of religion was in the heart."[34] Or as Hughes puts it in his *Dictionary of Islam*,—[35]

"Sufiism has arisen from the bosom of Mohammedanism as a vague protest of the human soul, in its intense longing after a purer creed. On certain tenets of the Koran the Sufis have erected their own system, professing indeed to reverence its authority as a divine revelation, but in reality substituting for it the oral voice of the Teacher, or the secret dreams of the Mystic. Dissatisfied with the barren letter of the Koran, Sufiism appeals to human consciousness, and from our nature's felt wants, seeks to set before us nobler hopes than a gross Mohammedan Paradise can fulfil."

The critical history of Sufiism has yet to be written. When it is it will settle for us the vexed question of its origin,[36] but whether it arose from a spontaneous upspringing of esoteric life in Islam, or was a Persian reaction against Arabism, or came from the Vedanta Philosophy of India, or as the present writer is inclined to think, was of Neo-platonic origin,[37] there can be no doubt what-

33de Boer, op. cit., p. 95.
34D. B. Macdonald's *Religious Attitude and Life in Islam*, 1909, p. 159. See also the fourth Essay in Goldziher's *Vorlesungen über den Islam*, 1910.
35Edition of 1896, p. 620, col. 2, quoting from E. B. Cowell's *Oxford Essays for 1855*.
36See the discussion of the various theories of its origin as given in the first volume of Browne's *Literary History of Persia*, 1902, Vol. I, p. 416 ff.
37On this see particularly Dr. Nicholson's Article in *J. R. A. S.* for 1906, and later in his *Literary History of the Arabs*, 1907. The older theory was in favour of an Indian origin: so Hughes, op. cit., p. 609, says—"Sufiism is but a Moslem adaptation of the Vedanta school of Hindu Philosophers." On the whole question of Sufiism, Goldziher's article, *Materialien zur Entwickelungsgeschichte des Sufismus*, in the thirteenth volume of Vienna *Zeitschrift fur die Kunde des Morgenlandes*, 1899, is most important: likewise Nicholson's *Mystics of Islam*, 1914.

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ever that it has had to draw largely from non-Islamic sources, finding its real life in them, and only giving the whole system a colouring drawn from Islam. The Pantheism of the Sufi poets is not the rigid Monotheism of Islam, it is Vedantic; the Sufi rapture of the Union of the Lover with the Beloved, is not the orthodox relation of Allah with His creature, it is the ecstatic rapture of Plotinus and his school; and there are elements of the Sufi teaching that seem traceable to survivals of the old Zoroastrian creed. In such an eclectic system, it was not wonderful that many adherents found it difficult not to treat Sufiism as a system in contrast with Islam, and that there should have been, as Gardner points out,"[38] a tendency on the part of Moslem Sufis to break away from formal Islam as soon as they had reached a certain stage in their Sufi life." The source of life, that is, was non-Islamic,[39] and when the cloak of Islam was no longer useful, it was dropped.

This same non-Islamic character of Moslem mysticism is seen in the religious orders of Islam, with their course of mystical development, submission to the Master, ecstatic practices, such as the Zikr, and pantheistic philosophy.

Another outstanding case of Eclecticism in Islam is in the religion of the Bab, and its more modern form, Bahaism. Its origin also was a spiritual hunger, which could find no satisfaction in Islam as taught by the orthodox. "It betrays," says Canon Sell,[40] "a longing for a real living, loving, personal guide, the revealer of God to man, which can best be met by the acceptance of the Eternal Word." In its rise it was closely connected with the mystical Imamate doctrine of the Shias,[41] and with the

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38W. R. W. Gardner's *Al-Ghazali*, 1919, p. 66. It is worthy of note that Ghazali's own system was strongly eclectic.

39The Sufis themselves claim that their system was in the world before the Mission of Mohammed, and an examination of its characteristics, shows it to be in harmony with the mythical tradition which is common to all the world. See Underhill's *Mysticism*, 1918, pp. 114-115.

40*Faith of Islam*, 4th edition, 1920, p. 209

41This doctrine of the Imamate itself, was almost certainly derived from a Greek source. The whole question of "der hellenistische gottmensch und der imam-begriff der Shi'a," is dealt with by Tor Andrae in his work, *Die Person Muhammeds in lehre und glauben seiner Gemeinde*, Stockholm, 1918.

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system of the Sufis. Thus from its very origin it was infected with the eclectic spirit of Sufi mysticism, and in its growth this has been intensified rather than diminished. It is curious that from some source or other it has drawn in a form of the quaint number mysticism of the Qabbalah, particularly in connection with the number 19, the number of chapters in the *Bayan,* and in the earlier form made much of the doctrine of metempsychosis. The system has drawn freely on the stores that have been gathered by students of Comparative Religion, and in its later form it has become so far eclectic as to claim to be to a Christian, Christianity; to a Buddhist, the real teaching of Buddha; to a Sufi, the final revelation of the mystic way and the ideal man; to a Moslem, the appearance of the Mahdi. So far has this gone that Dr. Sell says: "It is not strictly correct to call them a Moslem sect, for they practically discard the Koran, and supersede Mohammed," thus following the tendency of all truly eclectic systems, and in spite of some enthusiasm roused for the movement in America and England,[42] as a spiritual force today it has practically exhausted itself.

The last of these eclectic movements in Islam that we have space to mention, is the modern Indian sect of the Ahmadiyyas, founded by Mirza Ghulam Ahmad Khan in 1888, and now mainly championed by Khwajah Kamal-ud-Din, the leader of the Ahmadiyya Mission to England. The whole story of the movement has been written by the late H. A. Walter,[43] we are only concerned here to point out how truly eclectic it is. It is obvious at the outset that the origin of the Ahmadiyya movement was in the need felt by intelligent Moslems, who had had their minds opened to Western knowledge and felt the force of Western criticism of Islam,[44] for some interpretation of

42Which in his last years even caught the Hebrew scholar T. K. Cheyne.

43*The Ahmadiyya Movement,* 1918. See also his article "Qadiani," in Hastings E. R. E., Vol. x; the last study in Goldziher's *Vorlesungen über den Islam,* 1910, and Dr. Griswold's *Mirza Ghulam Ahmad,* 1902.

44Dr. Farquhar (*Modern Religious Movements in India,* p. 137) says it arose "largely as a reaction from the striking success of a Christian Mission in the Central Punjab, and from the fierce onslaught of Dyananda and his Samaj."

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Islam which should be more in accordance with modern knowledge, and provide a religious satisfaction which was not to be found in the Islam of the orthodox schools. Ahmad himself had much contact with Christian missionaries during the formative years of his life, and Khwajah Kamal-ud-Din, we are told, was educated in a mission college. Both, moreover, read widely in Comparative Religion, as witness the pages of *The Review of Religions*.[45]

A reform of Islam being essential, and the Rationalistic School of Aligarh[46] not finding favour, Mirza Ghulam Ahmad revived the Mahdi idea, and claimed that he was in himself the promised Mahdi, the descendant of the Prophet and the last of the Imams, who should make Islam prevail throughout the whole world. But as there was little inspiration in this, he also claimed to be the promised Messiah of the Jews and Christians, and later on in life, in another attempt to gain strength, proclaimed himself the latest avatar of Krishna. Since his death, further claims have been made for him. Mr. Walter quotes the following from a letter-head of Ahmadiyya correspondence paper—[47]

"Praised be Allah, the Almighty, the Gracious, the Merciful, one worshipable God, Sustainer of all; who through his kindness raised a Prophet in these days like unto the prophets of old days, *viz. Ahmad,* the promised Messiah, the Mohammedan Mahdi, the Krishna, the latter day Reformer of the Parsees, the Hope of all the nations of the day—Champion of Islam, Reformer of Christianity, Avatar of Hinduism, Buddha of East,—blessed are they who believe in him, and take shelter under his peaceful banner."

But not only is there a synthesis of religions on the person of Ahmad, there is one also in the beliefs held by his followers and taught by himself. For example, his conception of the Mahdi is composite. The orthodox expectation of the Mahdi is that he is to be a man of blood, who will lead the last great *jihad* against the Unbeliev-

[45] Orthodox Hinduism, the Arya Samaj, the Brahma Samaj, and Theosophy; Sikhism, Buddhism, Jainism and Zoroastrianism, Bahaism, Christian Science and Christianity have all received attention, as well as Islam in all its ramifications, both ancient and modern, such as Shi'ites, Ahl-i-Hadis, Kharijites, Sufis, and such representative exponents of modern tendencies as Sir Syed Ahmed Khan and Syed Amir Ali." Walter, op. cit. p. 17.

[46] That of Sir Syed Ahmed Khan, and Syed Amir Ali.

[47] *The Ahmadiya Movement*, pp. 51-52.

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ers.[48] But Ahmad was a man of peace, and while retaining the conception of the Mahdi as the leader of a great Islamic Crusade, he tried to combine it with the preaching of peace which was characteristic of the preaching of Jesus. It is true that he claimed to be uncompromisingly orthodox, but as one reads the pages of his journal and pamphlets,[49] it is abundantly evident that his interpretations, and particularly his eschatology, is shot through and through with Sufi and Christian influences.[50]

The same is true of the writings of his followers. The most famous of the English converts of the Ahmadiyya movement is Lord Headley. In 1915 he produced a little book entitled "A Western Awakening to Islam,"[51] which is such a weird mixture of Christianity and Islam that one wonders what would be the answer of an orthodox Doctor of the Faith, if it were presented to him as an exposition of Islam.

This unorthodox eclecticism is very evident too in their new English version of the Koran with Commentary,[52] and of the writings and speeches of the present main pillar, Khwajah Kamal-ud-Din. During his recent visit to Madras he is reported to have said in the course of a lecture,—

"The Hindus and the Mohammedans could easily come together in a bond of union if they recognized each other's prophets. There was no harm for Mohammedans in considering the Hindu prophets as their prophets, and vice versa..... He would ask them whether it would not be possible to create a sort of league, the very first declaration of which would be that the signatory would accept Moses, Jesus, Ramachandra, Krishna, Buddha and Mohammed as the true prophets and messengers of God, would accept all the great books of religion as books of God, that the Koran was the final revelation of the Divine will, and that he would refrain from speaking ill of other religions."[53]

48This character has been fully sustained by most modern pretenders to Mahdiship. See Darmsteter's *Le Mahdi depuis l'origine de l'Islam jusqu'à nos jours*, 1885.

49*The Review of Religions*, and particularly his pamphlet, *The Teachings of Islam*, 1910.

50Mr. Walter gives numerous illustrative quotations in chapter III of his work above mentioned.

51London, J. S. Phillips. On reading it through one does not know whether to wonder most at the author's ignorance of Islam, or his ignorance of Christianity.

52In the fourth edition of his *Faith of Islam* (1920) Canon Sell refers to this Commentary as "remarkable chiefly by its lack of sound scholarship, its divergence from accepted Moslem beliefs, its ignorant dogmatism, and bitter hatred of Christianity." p. 226.

53See report in *Moslem World*, XI. pp. 87-88.

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Yet a further interesting proof of the need Islam has found all through its history of drawing in outside sources for the religious inspiration and life which it failed to find in itself, is found in the study of some of the minor offshoots of Islam. For example, the creed of those interesting and little-known people, the Yezidis, the devil worshipers of Islam, is a fully fledged syncretism. Dr. Isya Joseph writes of them,—

"In the early history of the sect....many Christians, Persians and Moslems united with it; and that large survivals or absorptions of pagan beliefs or customs are to be found in modern Yezidism. In other words, the actual religion of the Yezidis is syncretism, in which it is easy to recognize Yezidi, Christian, Moslem (especially Sufistic) and pagan elements."[54]

The same is true of the various branches of the Ismailians. For instance the doctrine of the Shungnani Ismailians, who dwell in the Russian and Bokharian provinces of Turkestan, is described by Semonoff in an article in Part IV of the first volume of "Mir Islama," as a curious mixture of Islam, Christianity and ideas of metempsychosis probably derived from Buddhist sources. Among them it is noticeable that while the form of religion is Mohammedan, the driving force is the metempsychosis belief. Not only so, but the whole larger movement of the Ismailians was profoundly influenced by Greek philosophy,[55] which lay at the root of its missionary zeal, and very much like the modern Ahmadiyya movement they were prepared to adopt any religious ideas and take on the colouring of any religious environment in order to accomplish their ends. As Arnold confesses,—

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[54] *Devil Worship*. 1919. See also J. Menant, *Les Yezidis. Les Adorateurs du Diable*, 1892.

[55] De Lacy writes in his recent work *Arabic Thought and its Place in History*, 1922, p. 169.—"From first to last, the whole of the Isma'ilian movement was connected with the intellectual revival due to the reproduction of Greek philosophy in Arabic form, less so, of course, when the Isma'ilian converts were drawn from the illiterate classes, as was the case with the Qarmatians, and when the attention of the members was engrossed with political ambitions, as was the case with the Fatimids whilst they were building up their power in Africa before the invasion of Egypt. But even under the most unfavourable conditions it seems that the *da'is* or missionares regarded the spread of science and philosophy as a leading part of their duties, quite as much so as the preaching of the Alid Claims of the Fatimite Khalif." See similar testimony in Goldziher's *Vorlesungen über den Islam*, 1910. p. 248.

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"They captivated the ignorant multitude by the performance of marvels that were taken for miracles, and by mysterious utterances that excited their curiosity. To the devout they appeared as models of virtue and religious zeal; to the mystics they revealed the hidden meaning of popular teachings, and initiated them into various grades of occultism according to their capacity. Taking advantage of the eager looking-forward to a deliverance that was common to so many faiths of the time, they declared to the Musulmans the approaching advent of the Imam Mahdi, to the Jews that of the Messiah, and to the Christians that of the Comforter, but taught that the aspirations of each could alone be realized in the coming of 'Ali as the great deliverer.' "[56]

Further testimony to the same effect could be supplied in abundance if necessary, but the evidence gathered above is sufficient to demonstrate that even though in its origin and early growth Islam had an original life-force of its own, that life-force was not sufficient to carry it very far, without the incorporation of new sources of life from outside. Wherever Islam has gone as a conquering force, it has soon exhausted its original store of religious energy and life force, as the spiritual and intellectual conditions of Moslem lands in all periods of history bear witness. All its revivals of life and movements of missionary zeal have been due to the drawing in of fresh sources of life,[57] and this naturally suggests the question of the ultimate end of the process. One fact is certain, and that is that it must ultimately result in the passing away of Islam as Islam. As a spiritual life Islam is no longer able to vivify the body of the Mohammedan world, and the forces which do vivify it must inevitably change its character into their likeness. And therein lies the great hope of Christian missions among Moslems. In recent eclectic movements in Islam, Christian thinking has had a very strong influence, [58] and if Christian missions in Moslem lands can increasingly leaven the thinking of the people,

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[56] *The Preaching of Islam*, 2nd edition, 1913, pp. 211, 212. Further down on the same page he says—"Similarly the Isma'ilian missionaries who made their way into India endeavoured to make their doctrines acceptable to the Hindus, by representing 'Ali as the promised tenth Avatar of Vishnu, who was to come from the West, i. e., (they asserted) from Alamut. They also wrote a Mahdi Purana and composed hymns in imitation of those of the Vamacarins or left-hand Saktas, whose mysticism already predisposed their minds to the acceptance of the esoteric doctrines of the Isma'ilians." His reference is to *Khaja Vrittant* by Sachedina Nanjieni, 1892, pp. 111-8

[57] This is interestingly brought out by Dr. T. W. Arnold in his *Preaching of Islam* in an incidental manner, though his book is rather in the nature of an apology for Islam.

[58] Particularly in Bahaism and the Ahmadiyya Movement.

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particularly the more educated people, with Christian ideals and the Christian spirit, then inevitably the life-force of Christianity working among them must transform them into its image. It does not follow from this that the Moslem world will bodily enter the fold of organized Christianity as we know it in our Western Churches; the more natural result would be that inside the Moslem world there should grow up a Christian Church, expressing its spiritual life in forms which may differ widely from those known in our organized Church life,[59] but be none the less a genuine interpretation of the "life more abundant" which comes to men in and through our Lord and Master Jesus Christ.

Cairo, Egypt. ARTHUR JEFFERY.

[59] As is apparently happening in India in the case of Sadhu Sundar Singh and the Secret Sannyasi Movement.

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COMMUNITY LIFE AND CEREMONIES OF THE PEASANT TURK

The ears of the nations are still disturbed by the sounds of war from Asia Minor, where the Turk and the Greek continue to clash in battle. This terrible struggle in which centuries of hatred and religious fanaticism lie behind the war of modern guns and the steel of bayonet charges, has been brought on largely because the selfish policy which Europe has sustained in her attitude toward the peoples of the Near East continues to be a predominating factor in the situation.

Behind the Turkish line lie countless villages, drained of their manhood by twelve years of continuous war, while Greece has been under arms since 1912.

It is not war alone that makes the life of the Turkish peasant hard and uninteresting. Life in the average Turkish village is built up of days of ceaseless monotony, the corner stones of which are ignorance and poverty. The low-lying mud dwellings, the filthy streets, devoid of trees, and with the sewerage system exposed to view in the centre of the narrow thoroughfare, barking dogs, and only the thin, white spire of a dilapidated mosque to break the wearisome sky line, form the background for the peasant's life. Many Turkish villages have the advantage of being located on naturally beautiful sites, often surrounded by snow-clad mountains or rolling hills.

Although more than a million dollars in "road taxes" were collected from the peasants yearly before the war, the roads are invariably wretched, and in the mud of winter or early spring almost impassable. Bridges are often in a decadent condition, and the whole country reflects an elemental conception of what country and village life ought to be.

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Social life can hardly be said to exist in a Moslem peasant community. The exclusion of the women, the profound mental ignorance of the community, the lack of playgrounds or parks of any kind, destitute of libraries, music halls, clubs or even the moving picture show which has invaded the community life of most lands, all of this poverty of social centers is universal wherever Turkish rule extends and Moslem social customs prevail.

The passing through an interior village of a stranger, more especially if he be a foreigner, the visit of a brigand band upon some wealthy neighbor, the weekly market day in the larger town, a wedding or a funeral, a birth or a death, these remain the chief sources of distraction from the monotonous daily routine.

Guests are almost universally welcome in the peasant village. If there is no village *khann* with its *oda* or guest room, then the chief man of the place generally has an *oda* in his home in which strangers are welcome. Your arrival in such a village will attract around you the greater part of the male population, while their women-folk peer out from behind lattice windows or standing far off pull their veils aside for a moment's gaze at the foreigner. The Turk is very sparse in his words, and long periods of silence are very customary. After depositing your bedding in the *oda,* taking care to place your rain-coat under it as a protection against flees and other vermin, which hold high carnival in houses of this land, the men of the village will file in and sit silently in a circle. Coffee is soon brought, and a question or two asked. But the burden of stirring up conversation rests upon your tongue. In the remotest town of Anatolia the idea that a stranger is a guest, and must be treated as such, is held by most of the people, savage or semi-civilized.

I recall one trying incident in a large peasant town where the feeling against Christians was particularly strong at the time, for the army of the Sultan had been thrown back in utter confusion from Kirk Killisse, and

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the Bulgarian guns were thundering at the gates of Constantinople. My wife and I were taking a walk with the Armenian pastor of the little Protestant community, when we were attacked by a group of a dozen village boys and girls who hurled stones at us and called out the vilest names, with the continually repeated *"Giours"*—"infidels," which was applied by Mohammed to idolaters, but is now applied universally throughout Islam to all non-Moslems. Our Armenian friend turned and walked towards the children, who stopped in curiosity to see what he would do or say. He was a grey-headed man of noble bearing, who for twenty-five years had walked their streets and rendered aid to many a Moslem. He asked the children if it was not a custom of their race to treat guests kindly, was it not even the custom to offer them coffee and sweets, would they not do that for us should we enter their homes; to all of these questions these little street urchins gave their assent. Then he turned upon them with a scorn touched with a humor beyond their comprehension as he pointed out that we were strangers from America, guests of their city; what impression would we carry away with us? "Shame on you, shame on you," he cried, "you have disgraced your noble race, you have broken your customs." With marked signs of shame the boys dropped the stones and slunk away down the hillside, remarking, *"Dourou dir,"* "It is true."

Sir William Ramsay gives us an interesting description of his reception in an Anatolian village. In his "Impressions of Turkey" he writes,

"I happened once, to come to a village late in the afternoon, after a fatiguing and disappointing day. I was making an experimental journey, accompanied by a single Turkish servant, and a led horse to carry our belongings. The experiment was an utter failure. Being in a dull and languid humour, I was disinclined for the strain of talking to and amusing the usual assemblage of gazers at the *oda;* and thought the procedure might be profitably varied by trying how long they would remain silent. Except for a few words and questions on the part of my man, Murad, when he wanted water, chopped straw for the horses, and our other simple requirements, no one spoke. I worked languidly at my route survey. Murad was even more sick of this one-horse style of

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travelling than I was, and was probably affected by my dulness, for in general he was good company. He looked after the horses, cooked our dinner of *bulgur-pilaff*, of which I ate a little, while the circle gazed and meditated.

> Muckle we looked, and muckle we thoct,
> But word we ne'er spak' nane.

"Then Murad got out my blankets, and found in the *oda* a very old and thin mattress, which served to keep the hard floor from my bones, while a waterproof spread over it prevented its inhabitants from reaching my skin. It was now about three hours since we entered the village, and about two and a half since any one had spoken. I made my preparations for the night, disrobed myself, performed my simple ablutions, and got in between my blankets. Everybody gazed, and admired, and wondered what should come next. A lighted lamp hung from the roof. I sat up and blew it out. Then, at last the leading magnate of the village remarked, *'Shimdi gidelim'* (Now let us go). Thus they left me alone. I think they were a little chilled and depressed, for, next morning, hardly one came to see us at breakfast.

"At another time returning to camp after being detained from it by distance the preceding night, I was seized with fever, when there was still two hours' journey before us. As we were near a village we went into it, and as the *oda* was not fit to use, from some cause or other, I lay down on the shady side of a wall, while my servant put up my horse, and then rode off to camp with orders to bring me a kettle, some tea and some quinine. I waited alone; a score of villagers came and sat round in a semi-circle; I doubt if any of us moved a muscle till the medicines arrived, two or three hours later."(C. 23)

The life of the Christian villager is broken into continuously by feasts and saints' days, at which there is often folk-dancing and a general good time. There is little of this folk-dancing among the Turks. At weddings the men sometimes dance something similar to the highland fling, and the women dance individually and in pairs, but never in the presence of the opposite sex.

At times the village men will gather around a fire in the evening, and there will be singing and dancing of folk-lore style. Miss De Bunsen gives a most interesting account of such an experience. She writes:

"Round the great fire on the shore the whole village is gathered, men, boys, and children squatting on the ground in a circle, and huddled in their sheepskins; for the air is chill. We joined the circle too, a quiet and sober one. There is always a hush before the dance. At length the sheikh rises, signs to the zaptieh to join him, and together, hand in hand, they begin slowly a stately, simple dance, advancing to the fire and retiring beyond the circle again. One by one the rest of the company arises and join him, Hassan and we, too, take our part. Two long lines are formed; and the dance becomes more rapid. The sheikh begins

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to shout at stated moments; and then they all join in a conventional chant marked by loud war cries and shouts of *'Mashallah,'* at intervals. Excitement is gradually worked up, the leaders flourish their crooked swords, the step changes to a more complicated reel, the lines lurch forward, groaning and hissing at the end of each short figure. Finally it becomes a wild career, frantic and fast, war-cries and yells of battle rend the air, the children drop out. It is a scene of wildest frenzy. The dark figures in the long white shirts, their knives gleaming, some with a sheepskin still clinging to their arms, the sword brandished in the air, their black hair tossing on their shoulders, the yells and the shouts, and the leaps in the strong firelight—a scene never to be forgotten. At the pitch of the excitement, I feel Hassan's hand on my arm. He has dropped out of his place, and he bids me sit down. *'Yetir, yetir, Pasha'* ('Enough, enough'), I hear his voice behind me; and in a moment a dozen men are raking up the fire and heaping up a comfortable litter of sheepskins to rest upon. One puts his own cloak round my shoulders, and we all squat down together. Then, soon the silence comes back. These men are never noisy for long together." (K-117)

The Turks have two religious bairams, or feasts. The *kuchuck* bairam or little feast, which is also known as the *sheker* bairam or feast of sweets on account of the custom of making presents of sweetmeats at that time, is the festival on the breaking of the long month of fast—the month of Ramazan. This bairam lasts three days, and is a time of great merriment for the Moslems in the village. The children all wear their best clothes and are taken riding by their fathers.

The *buyouk* bairam is also known as the feast of *Courban,* or Sacrifice, and lasts four days. This bairam is very similar to the Jewish passover feast. For days previously brightly tinted lambs are sold in the streets of the cities and villages, and poor indeed is the peasant whose children has no lamb. On the first day of the bairam the lamb is killed as a sacrifice for sin, the village *imam* performing the ceremony and the family eating the lamb after it has been killed. The members of the family are supposed to wear new clothes at this bairam, and the children parade the streets in their new attire.

Turkish villages are devoid of playgrounds, and it is only during the past few years that any athletic sports were seen in them. The American schools have introduced association football, and it has become very popu-

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lar wherever it has gone. I have watched a crowd of Turkish boys in an interior town kicking a ball up and down a field outside the village and was told that they spent whole afternoons at this sport. The game had been introduced by one of the village boys coming to our college and learning the game. He had taken a football back with him and initiated a few of the boys into the rudiments of the game.

Wrestling and quoit throwing are popular among the peasants, but organized athletics would do much for the youth of this land; a land whose climate is wonderfully adapted to outdoor sports.

Just as the *hammam* or bath is the social center for the women of the village, so the coffeehouse is the men's club. Only the smallest and poorest villages have no coffeehouses. The coffeehouse is to the villager of Anatolia what the post office was to the New England farmer before the Rural Free Delivery system was put into operation. The men assemble in the coffeehouse to learn the news of some learned man of the village who is able to read the week-old newspaper from the capital. In the absence of exact information with reference to current events, the wildest theories are started, discussed and circulated. Hither, also, come story-tellers, and hours are passed in the excitement of such games as dominoes and backgammon. There is little gambling among the Turks. it being forbidden by their religion.

The business of the peasant Turk consists in doing as little work as possible, and letting his wife do as much of that as he is able to get out of her. Before the war all the skilled labour in Turkey was in Christian hands. Even the houses in which the better class live were built by Christians. The village fountain, and all the more majestic of the mosques and public buildings are the products of Christian workmanship.

Practically all the trade of Asia Minor, especially the carrying and retail trade, has been in Christian hands.

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The Turks of the peasant type are mule drivers, camel drivers, porters, hewers of wood and drawers of water, cultivators of the soil. The great bulk of them are farmers. Formerly every village had its own common, where the villagers could pasture their cattle and a forest where they could cut wood. Or, where this land was large enough, they rented part of it. The nomadic shepherds and herdsmen were the ones to whom the lands were rented as a rule, but with the introduction of the vilayet system this method of renting land has changed.

The forests and public lands were taken over by the central government, and though laws good enough for themselves were enacted for the administration of this land for the peasants, the injustice and abuse of office, with which the whole Turkish officialdom has been honeycombed, have proved very bad for the rural populations. Tithe and tax collectors have kept them in continual servitude to poverty. The taxes on agricultural produce are so heavy in themselves, and so iniquitously increased by local extortioners, that often the farmer leaves part of his ground uncultivated. The small agriculturist is undoubtedly the heaviest taxed individual in the world.

Let me illustrate what a peasant villager has often had to pay taxes on to get an egg to market. He must pay, of course, tax on his land, he must often pay a tax on each hen, on the food he feeds his hen, on the cart he carries his eggs in, on his horse or mule if he has one, for in war times the government has undoubtedly seized it, and given him a worthless piece of paper in exchange, and, lastly, he must pay a tax on every egg and everything else he takes into the city. He must pay a road tax every year, which is not used on the roads, and at times he must pay a "locust tax." which will never be used to fight locusts with. Generally he can get out of paying very much in some of these cases by paying a bribe to the collector who makes out the rate of his tax. I know of two cases, near our campus, where the amount of bribe paid was larger than the

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amount of the rightful tax, but the payers were powerless before the exactor. Taxation is not on the basis of what the peasant is able to pay justly, and how much he ought to pay for what he gets out of his taxes, it is merely on the basis of how much can be squeezed out of him.

I have been speaking of the so-called "free villages," where every peasant farmer is supposed to "own" his little farm under the tender care of the government's supervision. But thousands of peasants live in *yeradji* villages where the land is owned by some rich proprietor, who is absent most of the time. The landlord pays for the seed corn when the land is first cultivated, but the peasant must find his own plough, his own oxen and everything else necessary for the harvesting of the corn. He must also do the work. At the end of the season he must lay aside enough seed for the next year, deduct the tithe for the owner, and more for the government, and if there is any left, why, maybe he can have that if there is no war going on, when he is likely to have it all confiscated. Where might makes right as it does here in Turkey, or let us hopefully add, *has* in the past, many troubles beset the path of the *yeradji* peasant. For example, when he has cut his harvest, he cannot put it in the barn till the tithe collector of the government chooses to come and inspect the crop and determine the government's share. If bad weather threatens, a bribe may hasten the inspection. Moreover, the government chooses its tithe from the fat ears, as does the landlord's representative, leaving the lean to the peasant. For every head of cattle the peasant owns, the town bailiff must receive a certain amount of wheat and barley. Not infrequently soldiers and police are quartered in the peasant's home, and must be fed without charge, while if he cannot pay his "road tax," he is dragged off for several weeks each year to work on the roads, though the tax is preferred by the officials.

Military service visits upon the argicultural village a heavy blow, and during such times as these, through

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which we are now passing, the farms are stripped of all their able-bodied men from 19 to 50 years of age.

The Agrarian Bank which was founded in 1889, and has its headquarters in Constantinople, with branches in the chief towns of the agricultural districts, would help the farmers a great deal if its money were rightfully appropriated. But wherever the government chooses it directs the money into other channels. Abdul Hamid dipped his greedy hand into this bank, as he did into all public money, and took more than half this Bank's income for his own personal use. But since its origin this Bank has made advances to nearly two million peasant farmers and to the amount of twelve millions of pounds, of which seven and a half millions have been repaid. The Bank loans money to cultivators only for a term of three months to a year, when the capital and interest are repayable when due, or the whole sum repayable by installments annually from one to fifteen years. The borrowers give mortgages on their farms as security, or find guarantees for repayment. These figures include both Moslem and Christian peasants, for it was impossible to get statistics of each class, though it is well to add that by far the greater percentage of those who take advantage of this method of lifting themselves in the social scale are Christians. The Moslem farmer is content if he gets enough to subsist on, and to subsist on in the same way that his father and grandfather lived.

Each district has a market day, held in the largest towns, to which the villagers go with their donkeys laden with the products of their farms and hands. A Turkish market place on market day is a strange and interesting mixture of color, movement, sound and smell. As there are no stores in the peasant village, the villager goes to market to make his weekly purchases, as well as to sell his stock.

Carpet making is an industry which has given employment to as many as 40,000 in Turkey. Thousands of these

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are peasant Turks, but the work is carried on in the houses rather than in the factories, industry in factories having been killed and held back by the stupidity and ignorance of the government. Sir Humphrey Layard says that in political economy the Turks are like children. But for their laziness many of the peasants could make fair wages. The Oriental Carpet Company has established branches all over Anatolia and gives out work to the villagers. I have visited in the homes of two of the managers of interior branches of this Company. The stories they told were identical. The Company gave a loom and pattern and all the material to the family for making a rug, and paid them by the yard. An industrious family could easily finish a good sized rug in less than a year, whereas most of the peasants took five years to finish a rug. They would finish a fourth of a rug, receive their pay for that much work, and then loaf till hunger and need set them to work again.

The silk industry is carried on in much the same way as the rug industry, and in Broussa, the head of the largest silk industry in Turkey, they told me the same story. The peasants would work for a while, and then loaf till the money was used up. It is not that the village peasant Turk is not a hard worker, for he is capable of splendid work, but the heavy taxation, the general low moral standards, the contempt for improvement, the ignorance and the generally accepted spirit of *kismet* has sapped the energy and initiative out of the vast majority of the peasant class.

Government of the Village.

The government of the peasant village is very simple and yet in the large town takes on magnificent importance in the eyes of the officials. The head man in the village is known as the *Khodja bashi*, and he settles petty disputes, and is responsible to the authorities higher up for the good behaviour of his village. When strangers come to

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the village, he assumes the duties of host, if the village cannot boast an inn.

Whenever officials or soldiers are in the town he must see that they are quartered.

The *imam* of the village is the religious leader, and is generally the best, if not the only educated person in the community, having probably received his education in the *medresseh,* a sort of theological seminary. He probably has no idea that America is larger than Anatolia, and that San Francisco is a city and not a country or state. It is he who climbs the minaret five times a day to sound abroad the call to prayer, while he is essential in marriage and funeral ceremonies.

In the larger towns the *Khodja bashi* forms the center of a little group of notables. Since the constitution—when "liberty, equality, justice and fraternity" were made the bulwarks of the State, these little groups have been largely made up of young men, while in the past only old men belonged among the notables. Each town has its *cloob* as it is pronounced. On a visit to the interior I visited one of these *"cloobs".* There the town fathers gathered, the great man with his frock coat seated furthest from the door, and the minor officials seated according to rank—the *imam* next to the *Khodja bashi,* the head of the town police next, down to the janitor of the *cloob* who squats next to the door, glad to be permitted even this lowly place in the charmed circle. Here the problems of the universe are thrashed out and settled, not once but many times.

BRIGANDS.

Possibly the most romantic phase of peasant life in Anatolia has to do with brigands. For the peasant the brigand is what Robin Hood was to the villagers of England centuries ago. With them the peasant has shared a common hatred of the local government officials and tax collectors, the rich land owners and the military. As a

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rule the brigands are very kind to all peasants who are friendly.

During the past twenty years the most famous brigand of Anatolia has been Chuckagee, whose headquarters were in the mountains above Eodemish, and who had gathered around him a large band of kindred spirits of which he was the head and chief. Chuckagee was adored by the peasants, but was the terror of the wealthy official class. He would ride into a village with his men, demand food of the peasants, and often leave ten times the price of the food in gold. For several summers a number of our American missionaries in Smyrna went to Boz Dagh, one of the mountain towns near Chuckagee's headquarters. Each summer the famous brigand made several visits to the Americans with whom he was always on terms of friendship. He was kind to the children, and very courteous, but he would never permit any camera around while he was present, and he and his men were always fully armed. At one time he gave a great feast and invited the missionaries to be present. Lambs were roasted whole on huge spits, and everything was carried out on a large scale. One summer the government officials of Smyrna sent word to the missionaries, that it was not safe for them to go to Boz Dagh that summer, as Chuckagee and his band were in bad spirit and had killed several people. Chuckagee learned that his friends had been told not to come, and he sent down personal word that they would be protected by his men if they came, but it was deemed wise to follow the government's advice. His deeds of daring were told and retold throughout the countryside; once in a while a member of his band would be captured and then there was a hanging. At one time the government learned that his band was in a certain village, and dispatched a special train with 200 soldiers to the scene. The peasants learned of this action on the part of the government, and sent word to the brigand. He came down to that railway station with his band the evening the train was due, seized all the

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officials, and as the train pulled in his band opened fire. Not a single soldier escaped unwounded and many were killed. Chuckagee had two wives who lived in the village on the mountain, and he wanted his children to have a good education.

Kind as these brigands are to the peasants, it goes hard with the wealthy Turk or Greek who falls into their clutches, and they have even taken Europeans from their own gardens within less than two miles of Smyrna. Their captives are held for ransom, unless it be some official who has had a member of the band strung up, and then he pays for it with his blood.

As a rule the brigands are very superstitious, and before they start out on any important undertaking they generally sacrifice a sheep in the presence of the entire band, and a careful examination is made of the entrails. Another favorite form of divination is to scrape the shoulder-blade of a sheep or lamb. The thin bone is then held up to the light, and the lights and shades exhibited on its surface indicate whether the fates are with them or not. Made up, as the bands mostly are, of ignorant peasants, such superstitions have a powerful hold on their minds, and if the signs are not propitious the hardiest will abandon the undertaking. Each member of the band takes a solemn oath on the Koran, and sometimes on a sword or gem, to obey the chief, and be faithful to his comrades. In some bands a pill is made from flour and the outlaws' blood, which is swallowed when the oath is taken. The war has seen an increase in brigandage. Chuckagee met the fate of many a brigand, being killed by a member of his own band.

Woe to the village that informs on a band, or proves traitor to them in any way, though this is practically unknown, as the brigands are from the peasant class themselves, and often render great service to the villages. I know of an instance where the government sent soldiers to beat certain villages, but at the right moment the brigands

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came down and beat the soldiers. At one place Chuckagee discovered that the government officials had ordered the peasants to build a bridge over a river near their village, just at the time when they were in the field reaping their harvest. To leave their crops standing would mean ruin. Year after year this trick had been kept up, and each year the peasants had escaped by paying large bribes to the officials. At the close of a certain harvest season, after all the crops were in, Chuckagee and his band descended upon that town, seized the officials and ordered that the bridge be built at once and that the officials pay for all the material and labor and pay well. After that there was no more bribing needed in that town.

Funeral Ceremonies

When a Moslem peasant draws near to death, his relatives assemble, and if he is still conscious he asks forgiveness of them all. This is called *helal.* Immediately after death the body is washed by the *imam,* if the deceased is a man, or by women, if the dead be a woman. It is a rigid custom among Moslems of Turkey, that after death no man may look upon a woman's corpse, nor a woman upon a man's corpse.

After the washing of the body, it is wrapped in a shroud and placed on a bier called the *rahat yatak,* or couch of repose. On the same day the body is placed in an open coffin, and carried to the door of the mosque. In front of every mosque is a large flat stone on which the body is placed. Here a prayer is offered by the *imam,* and the mourners join in the responses. Only men attend the funeral service and go to the grave. From the door of the mosque the body is borne on the shoulders of friends to the cemetery. The places of the bearers are often changed and taken by others, for it is considered an act of merit to help carry a body to its last resting place. On a man's bier is his fez, on a woman's, her head covering is placed.

At the graveyard the body is taken from the coffin and

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placed in the grave, the custom generally being to lay it on its right side and facing Mecca. The grave is then filled and all depart save the *imam,* who remains to say a few prayers.

In some communities it is the custom to plant twigs of cyprus along the side of the grave. If those on the right side grow, the deceased is enjoying the delights of Paradise, otherwise he is among the lost.

The soul is supposed to remain in the body for some hours after death, possibly for days. Two angels are said to enter the grave with the departed. These angels, Munkar and Nakir ask questions of the soul, to which the soul must give correct answers. Among the answers must be the repeating of the Moslem creed,

"I believe in one God and in Mohammed his prophet, and the Ka'aba is my kibla."

If a soul answers the questions correctly, all is well; but woe to the soul which hesitates or is unable to reply, for the angels fall upon him with iron maces and torture him. This idea is founded on a passage in the Koran:

"How, therefore, will it be with them (the unbelievers) when the angels shall cause them to die, and shall strike their faces and their backs?"

There is little outward mourning shown among the Moslems, though three days after the funeral sweets or food are sent to some neighboring poor family.

The village graveyard is almost always a most neglected spot, where old, broken-down stones and weeds block every path. Donkeys and goats wander among the graves, while here and there a cypress tree rears its melancholy grandeur. The tombstones of men are surmounted with a carved fez. No care is taken to keep the cemetery in order, or even in a state of respectability, and often it is a dumping place for old cans and refuse. In fact, it sums up as completely as any other feature of the average Moslem village the condition, intellectually, morally and spiritually of the community.

Smyrna. S. RALPH HARLOW.

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THE SO-CALLED HADITH QUDSI.

Professor Goldziher has shown in his studies of Islam,[1] that Islam from the earliest century regarded Christianity as a religion from which something could be learned, and did not therefore disdain to borrow from it. This is acknowledged by the Mohammedan theologians themselves.[2] The early traditions of Islam indeed offer a wealth of examples showing how readily and greedily the founders of Islam borrowed from Christian sources. The miracles recorded in the Gospels were transferred to the realms of Islam, and what Jesus did became the act of Mohammed; for example, the miraculous supply of food or water, and the healing of the sick. Goldziher also enumerates a number of the didactic statements from the Gospels which are incorporated into the Hadith. The most remarkable example he gives is that of the Lord's Prayer: "It is related by Abu Dardai that the Prophet said: 'If any one suffers or his brother suffers, he should say: "Our Lord God, which art in Heaven, hallowed be Thy name; Thy kingdom (here apparently the words "come; Thy will be done," are left out) is in heaven and on earth; as Thy mercy is in Heaven, so show Thy mercy on earth; forgive us our debts and our sins *(haubana wa khatayana)*. Thou art the Lord of the good; send down mercy from Thy mercy, and healing from Thy healing on this pain, that it may be healed.[3]" ' "

All these, however, belong to what Moslems call *Hadith Nabawi* (Traditions of the Prophet) although they are evidently borrowed from other sources. The *Hadith Nabawi* are distinguished in Islam from another species of tradition called *Hadith Qudsi*. This

1Vol. ii. *The Hadith and the New Testament.*
2Ibn Hajar, vol. i, p. 372.
3Abu Daud, vol. i, p. 101, quoted in "The Hadith and N. T." English Translation S. P. C. K. London 1902 p. 18.

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distinction arose from the fact that the former were attributed to Mohammed as the speaker and consisted either of his sayings, his doings or acts which he permitted. These were severally handed down—so it was believed—from the lips of those who heard the words or were witnesses of the acts in question. But in some cases the form of a tradition showed that it contained the actual word of God, and not the word of the prophet merely. Such traditions were designated as *Hadith Qudsi* (holy), or *Hadith Ilahi* (Divine Tradition).

Both kinds of *Hadith* were held in great reverence from the earliest days of Islam throughout the whole Mohammedan world. The scruples which existed originally against the dissemination and recording of Mohammed's words in writing were soon overcome. The six standard collections of Mohammedan Tradition, so well known, contained not only the sayings of the Prophet and his *sunna,* i. e. the record of his conduct, but also direct revelations of God to former Prophets, and also to Mohammed himself. Even in the smaller collections of traditions, such as the *'Arabain* of *An-Nawawi, Hadith Qudsi* are found.

The only striking difference is that the *Hadith Qudsi* at first sight do not seem to have so complete a series of narrators *(asnad)* attached as do the other traditions. They were doubtless delivered orally by the teacher to the pupil, and there is no record, as far as we can learn, of the date when they were first collected in the form in which they now appear. In fact the whole subject of these *Hadith Qudsi* requires further investigation. The Encyclopædia of Islam in the learned article on *Hadith* by T. W. Juynboll gives very meagre information.[4] Hughes' Dictionary of Islam gives nothing. There is scarcely a reference to the subject in the standard Moslem writers on tradition, as far as these have come to our no-

[4]Eight lines only, ending with the statement that the Leiden MS No. 1526, Cat. IV: 98. gives a list of them.

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tice. In this outline study we have made use, however, of three standard books. One is the only separately printed collection of *Hadith Qudsi* namely the "Athafat-as-Siniya" by al-Madani (Hyderabad 1323); the second a manuscript by al-Manawi, which we were fortunately able to purchase in Cairo. Brockelmann says (vol. ii, p. 306) that only two copies of this manuscript exist, viz., Leiden No. 1761 and Cairo I. 258.

Finally we consulted a third volume on *Hadith Qudsi* of which a manuscript copy is found in the Sultanieh Library at Cairo. It is entitled *Mi'at Hadith wa Wahid Qudsiya* by Mohammed Abu Ali ibn Mohammed ibn al-Arabi. He was born 560 A. H. at Mursia, and taught at Seville, afterwards traveling to the Hedjaz, Baghdad and Mosul. He died in Damascus 638 A. H. Al-Arabi is known as one of the greatest mystics in Islam, and was a most voluminous writer. Brockelmann gives a list of his books to the number of one hundred and fifty.[5]

In his introduction Ibn al-Arabi states the origin of his collection of *Hadith Qudsi* was as follows: "When I came across the saying of Mohammed the Prophet, 'Whosoever commits to memory for my people forty Traditions from my lips I will cause him to enter the ranks of those for whom I intercede in the day of Judgment,' and also the statement of the Prophet, 'Whosoever commits to memory for my people forty Traditions that are necessary to them I will record his name as a juriscult and learned man,' in obedience to this statement I have taken pains to collect while at Mecca forty Traditions during the months of the year 599 A. H. and I made it a condition that the first forty of my collection should be directly ascribed to God Himself as the speaker; the second forty through Mohammed as the narrator,—some of which are also narrated by his Companions; and I finally completed the collection, making it up to the number of 101 by adding twenty-one Traditions of a similar character. The whole

[5]Geschichte der Arabischen Literatur. Vol. 1, p. 441.

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collection consists therefore of 101 Divine Traditions *(Hadith Ilahi)."* This manuscript is dated 1139 A. H.

Our manuscript of Al-Manawi measures six by eight and a half inches, and is on good parchment paper in black ink with red ink headings for each tradition. It consists of sixty-four folios clearly written text in the ordinary Egyptian hand. The one who copied the manuscript calls himself Ibrahim Suweif as-Shafa'i. The manuscript is dated 1122 A. H. It consists of two parts, the first part, folio 1 to 38, contains 273 traditions, each of which begins with the words: *"Qal Allah"* (God said). The various traditions beginning with this formula are nevertheless arranged alphabetically according to the particular statement that follows. The second part—folio 38 to 65—consists of ninety-five traditions, some of considerable length, arranged alphabetically, but none of which begin with the usual formula. The printed collection by Al Madani referred to consists of 239 pages and contains 856 numbered *Hadith Qudsi.* Of these 164 belong to the first part, each of them beginning *"Qal Allah"* (God said). Ninety belong to the second part—pages 30 to 46—and begin with the words *"Yaqul Allah"* (God says). The third part, from page 46 to the end contains 603 traditions, these are all arranged in alphabetical order.

By comparing the third part with the similar arrangement in al-Manawi it is evident that although *some* of the traditions in al-Manawi are evidently the same as those in the al-Madani collection, the text is quite uncertain, and there are many verbal variations. This, however, is not important, as we shall see from the definition given of *Hadith Qudsi* by Moslems, and the distinction made between these divine sayings and the unchangeable words of Allah as found in the Koran. It is not surprising that the title *Hadith Qudsi* seemed attractive enough to be used for other collections which are *not* authentic. One of them is entitled *Akhbar Qudsiya,* by Abdul Majid Ali, Cairo, 1324 A. H. This book contains no actual sayings

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ascribed to God, but only stories about Mohammed, mostly puerile and of doubtful origin, or evidently recently fabricated. Other similar popular collections exist and have a considerable sale, but they must be carefully distinguished from real *Hadith Qudsi.* As regards the author of the manuscript collection above mentioned, Abd ar-Ra'af Mohammed bin Taj al-'Arifin Ali bin Zain al-Abadin Zain ad-Din al-Hadadi al-Manawi was of the Shafa'i sect, and was born in Cairo 952 A. H. He busied himself from his youth in theological studies. For a short time he was a Qadi, but soon retired to private life, and studied until he was called to teach in the Madrassa as-Sakahiya.

His success and reputation awakened enmity and envy, and he died from poisoning after a long and suffering illness, 1031 A. H. (1622 A. D.). Nineteen of his writings are catalogued by Brockelmann (vol. ii, p. 306). The most important is called *Kunuz al-Haqa'iq fi 'l-Hadith,* and consists of 10,000 traditions alphabetically arranged, and quoted from no less than forty-four other works on tradition. In addition to his work on the *Hadith Qudsi,* he wrote a supplement to it on *Sufic* prayers and traditions called *al-Matalib,* also many other books, of which a list is found in Brockelmann: they deal with botany, zoology, mineralogy and various other sciences.

For a definition of the term *Qudsi* we turn to the appendix of the work by al-Madani. Referring to the dictionary, al-Misbah, he says that the term is derived from the *Holy* land of Jerusalem, *al-Quds* quoting also the curious opinion expressed, on the authority of al-Jalabi, that all the traditions called *Hadith Qudsi* were revealed to Mohammed at the time of his ascent *(Mi'raj)* to heaven, and that for this reason they are called *Qudsi,* because he ascended from a "pure place," namely *Bait al-Maqdis* (Jerusalem).

This derivation is, however, evidently incorrect; although based on another tradition that Mohammed re-

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ceived all of the *Hadith Qudsi* at the time of his ascent to heaven from the Holy City of Jerusalem. For in another place al-Madani refers to the dictionary, al-Misbah, and says that the term is applied to the Holy Land of Jerusalem, and that God Himself is called *Qudus* because the word signifies *pure or purified.*

He then goes on: "As for Traditions being called holy *(qudsi),* it is because they are related to God as regards the substance and not the form of the narrative. The Noble Koran, on the other hand, came down from God not only in substance but in the very form of its syllables by inspiration to the Prophet Mohammed. Moreover, 'Ali al-Qari, our teacher, said, the *Hadith Qudsi* is that which the Master of all Narrators and the Full Moon of Authorities (i. e. Mohammed) received from God sometimes by inspiration and again by dream or revelation, leaving him free to express it in words as he pleased. It differs from the Koran in this respect, because the latter only descended from the Preserved Tablet by means of the favour of the Angel Gabriel, accurate in every syllable. Moreover, its transmission was undoubtedly entire, unchanged from age to age. The Koran and the *Hadith Qudsi* also differ in many other points, among which the learned have enumerated the following:

(1) The *Hadith Qudsi* may not be used in the repetition of the ritual prayers.

(2) The written *Hadith Qudsi* is not forbidden to the touch of him or her who is ceremonially unclean. (The text here gives detail in Moslem phraseology.)

(3) The *Hadith Qudsi* is not inimitable, in the miraculous sense, as is the Koran. ('Ijaz)

(4) He who denies the authority or truth of a holy tradition (*Hadith Qudsi*) is not thereby considered an unbeliever (Kafir) as is the case of one who denies the Koran."

Our author then goes on to give his authorities for these various distinctions, and adds other information. He quotes *al-Karmani* in his book on *Fasting* as saying that whatever words have come down to Mohammed without the instrumentality of Gabriel, and without having the

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inimitable form of the Koran, are termed *Hadith Qudsi.* He says there are also two other terms used: *Ilahi* (divine) or *Rabbani* (lordly).

At-Taibi says that the Koran consists of the exact words spoken by Gabriel to the Prophet, while the *Hadith Qudsi* consists of information of which the significance was given to Mohammed sometimes by revelation and sometimes by dream. This information is quoted from the book *al-Fawa'id* by Hafid at-Taftazani.

So much for the significance of the term used. The sources of the *Hadith Qudsi,* as we shall see from the text later, includes Old and New Testament fragments, often torn out of their connection, stray verses from other Apocryphal writers, and (what is most remarkable) *abrogated* verses of the Koran, which are preserved only in these collections. In some cases a whole Surah apparently, as the Tradition numbered eighty-two in al-Madani's printed text.[6] This both in its form and contents is so like the Koran that in reading it aloud to well-read Moslems they affirmed to me it was in the Koran, until shown their mistake.

In this connection we must remember, as remarked by Margoliouth,[7] that "there was no check on the sources of Moslem Tradition. Everything depended on the memory, recollection and often the imagination of the narrator. Sometimes the ascription of a saying could be put right. Abu Talib points out that one which was ordinarily ascribed to the Prophet really belonged to the Sufi Saha at-Tustari of the third century. Some of the Prophet's sayings were referred to earlier revelations, and can indeed be identified in the Bible or Apocrypha. The principle of jurisprudence whereby in civil suits the plaintiff must produce evidence, whereas all that can be demanded of the defendant is an oath, is sometimes referred to Omar,

6 p. 15. It reads in part as follows: "Then we caused them to inherit the Book, those namely whom we chose from our servants.....and they entered Paradise without giving account.....verily your Lord is the Forgiver, the Grateful Rewarder, who permitted them to enter the abode of eternity by His graciousness, in which no evil shall touch them nor impure speech harm them.

7 Early Development of Mohammedanism, p. 90.

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at other times to the Prophet, whereas it really comes from the Jewish Mishna."

This looseness of the whole fabric of tradition is abundantly illustrated by many of the *Hadith Qudsi*. We can easily understand how these collections of pious sayings were made, and how all sorts of statements which had no authority, save in the fertile brain of those who uttered them, were finally recorded as divine traditions. To quote again from Margoliouth:[8] "One method of dealing with the discrepancies between the Biblical narratives and the Koran was to supply the original Bible which the Jews and Christians had been supposed to corrupt. Copies of such works are occasionally found; they are close imitations in style of the Koran, and therefore take the form of addresses by the Divine Being to the Prophets to whom they are supposed to have been revealed. Apparently Sprenger was misled into supposing that a book of this kind bearing the name of Abraham, was the Roll of Abraham to whom some early Surahs of the Koran refer. The Sufi, Abu Talib al-Makki, makes tolerably frequent use of a collection which he calls "The Israelite Traditions," some of which are evidently based on narratives actually found in the Bible. Thus he tells a story of the Temple of Jeroboam, and the adventures of the Prophet who announced its fall, with very fair accuracy: proper names are indeed omitted, and the whole story is a sort of replica of the Mosque of *Dirar* or "nonconformity," which was built by some of the disaffected near the end of the Prophet's career, and of which the Prophet ordered the destruction; only the prophet who disobeyed the order is shown by a special revelation to have been eaten by the lion not as a punishment, but as an honour. One Khaithamah declared that the Gospel contained a statement about the keys of Korah's treasure-house, which according to the Koran were a load for several persons; the Gospel gave the exact weight."[9]

[8] Early Development of Mohammedanism, pp. 233-234.
[9] Tabari, Comm. xx. 63-68.

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Koelle in his "Mohammed and Mohammedanism Critically Considered" devotes the second part of his book to the close parallel between the apocryphal accounts of Mohammed's life in later tradition and the Gospel record of our Saviour Jesus Christ.[10] This is "the mythical Mohammed as he was portrayed by the vivid imagination of his uncritical admirers." "What was known of the lives of previous prophets (or of their sayings) was exaggerated to suit the conception of the chief and seal of all the prophets, such as Mohammed claimed to be, and was most unscrupulously applied to him."[11]

The system of pious frauds revealed in these collections of *Hadith Qudsi* is not abhorrent to the Moslem mind. According to their teaching, deception is allowable in such cases. On what occasion would it be more justifiable —not to say meritorious—than in furthering the interests of Islam, and adding glory to the character of Mohammed by supplementing his divine revelation in this way.[12]

We will now let the *Hadith Qudsi* speak for themselves. The collection does not merit entire translation, it will suffice to show from a number of instances the character and sources of some of these Divine sayings, and allow the reader to draw his own conclusions.

The following are examples of some of the more striking *Hadith Qudsi* translated from al-Madani's collection, chosen because this is the only printed collection of *Hadith Qudsi,* and its traditions are all carefully numbered. In one or two cases there are repetitions, but I have given some of these in order to show the variations in the text.

"God said: I am in a great difficulty regarding both men and Jinn: I created them, yet they worship others beside Me; I provide them with food, and then they return thanks to others than Myself." (No. 5.)

"God said: Whosoever has not blessed My judgment, when disaster overtakes him let him seek another Lord than Me." (No. 6.)

"God said: If anyone lose his two eyes in My service, I will restore them in Paradise." (No. 14.)

10pp. 240-446.
11Idem, p. 245.
12Cf. the remarks of Muir in his Life of Mohammed vol. 1, p. LXXIV to LXXIX.

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"God said: I have prepared for My servants who are pious, that which eye has not seen, nor ear heard, nor that which has entered into the heart of any man." (This tradition is related on the authority of Bukhari and Muslim, who have it from Abu Hurairi!) (No. 17.)

"God said: My mercy overtakes My wrath." (No. 24.)

"When My servant draws near to Me a handsbreadth, I draw near to him an armslength; if he draws near to Me an armslength, I draw near to him a fathom; if he approaches Me walking, I approach him running." (No. 28.)

"God said: Pride is My greatness, and majesty My cloak; whosoever deprives Me of either of them, I will make him taste the torture of the fire." (Repeated 177.) (No. 34.)

"God said: God loves best those who hasten to worship." (No. 37.)

"God said: If any of My servants suffer evil in body, or children, or property and bears it with patience, I will reward him on the Day of Judgment by making his account easy." (No. 46.)

"God said: There is no god but God; this is My word and I am He (it). Whosoever, therefore, says this creed enters into My safekeeping and whosoever enters My safekeeping is free from My punishment." (No. 49.)

"God said: I am the Lord, and have predestined good and evil; woe, therefore, to him at whose hands I have predestined evil, and blessed is he at whose hands I have predestined good." (No. 50.)

"God said: There are servants of Mine who before men wear sheep's clothing, but their hearts are more bitter than gall, and their tongues are sweeter than honey. They deceive Me." (No. 56.)

"God said: Whenever My servant thinks of Me I am present in his thoughts; therefore let him think concerning Me as he pleases." (No. 58.)

This tradition repeats No. 28 in other words, both reminding us of the Prodigal's return in Luke, 15th Chapter. (No. 61.)

"God said: There are three things which if man observe he will be My friend, and if he neglect them My enemy: Prayer, Fasting and Ritual Purification." (No. 74.)

"God said: Whosoever remembers Me in meditation, I will remember him before multitudes of My angels; whosoever remembers Me in the public assembly, I will remember him before the highest Companionship" (?). (Ar-Rafiq al-'Aali.) (No. 77.)

"God said: My servant who believes in Me is more precious to Me than some of My angels." (No. 80.)

(No. 82 is an imitation, both in form and matter, of a Koran Verse, and might be read without distinguishing the difference; one wonders why it was not collected with the other chapters and verses.)

"God said: Whoever is engaged in praying to Me or asking Me a favour, freely I will give it to him before he asks." (No. 86.)

"God said: Whosoever visits me in Mekka, or at the Mosque of my Apostle in Medina, or at Jerusalem, and dies so doing, will die a martyr." (No. 88.)

"God said: I make a covenant with my servant that if he observes the prayers at the appointed time, I will not punish him, but cause him to enter Paradise without giving account." (No. 93.)

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"God said: My servants cannot array themselves in more proper dress than asceticism." (No. 96.)

(No. 149 seems to be a recollection from the Psalter and reads:—"David said: when speaking to God; 'O Lord, which of thy servants is most precious to Thee, so that I may love him with Thy love?' God replied to David: 'The most beloved of My servants to Me is he who is pure in heart and intent; who does not do evil to anyone, nor walk after back-biting. The mountains may depart, but he who loves Me will abide, and I will love him.' Then David said: 'O Lord, Thou knowest that I love Thee, and love those that love Thee; how shall I show my love to Thee to Thy servants?' He said: 'Remember them in their troubles and in their need, for verily there is no one who assists the oppressed, or walks with him in his affliction, that I will not establish his goodness in the Day when men's footsteps slip.' "

"God said: 'Pride is My cloak and Majesty is My mantle, and whosoever deprives Me of either of them I will cast him into hell." (No. 177.)

(No. 354 is remarkable because according to the authority of as-Suyuti in the *Itqan* (vol. ii, p. 25, these very words came down to Mohammed as part of the Koran, but were afterwards abrogated. The abrogated verses were preserved in the *Hadith Qudsi*) "God said: 'Verily we have given men health, that they may perform the prayer and give alms. If a son of Adam had a parcel of land, he would wish for twain: had he twain, he would love to have a third added: nothing will satisfy the desires of man and fill his belly except the dust. After that God will be merciful to him to whom he will show mercy.' " (No. 354.)

So far the selections from al-Madani.

The following are taken from the collection by al-Manawi. They differ in no important respect from those by al-Madani, but the following examples are noteworthy.

"Said the Apostle of God: It is written in the Torah, O Son of Man, I have created thee and provided for thee, yet dost thou worship other than Myself." (Folio 1, No. 2 of the mss.)

"Those whom I love most among my worshippers are the ones that hasten to break the fast." (Folio 2, No. 6.)

"God said: If any of my servants purposes to do evil, but does it not, I will consider it to his merit and not to his discredit." (Folio 5, No. 1.)

"God said: There are some of those who profess to believe in Me, but in the same breath deny Me. For example, those who say, 'Rain has come down upon us, and we have received our food by the mercy of God, and His bounty.' These are true believers in Me, and do not believe in the influence of the stars. But whosoever says 'A certain star has brought us rain or good fortune,' he is an unbeliever.' " (Folio 6, No. 1.)

(This gives in almost exact form the text of Isaiah 64: 4 and 1 Cor. 2: 9) "God said: I have prepared for my servants who believe in Me that which eye hath not seen nor ear heard, and that which has not occurred to the heart of man." The *asnad* or list of narrators for this *Hadith* is given as follows:—"Ibn Jarir received this from al-Hassan by word of mouth." Other *asnad* are equally scanty. (Folio 6, No. 3.)

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"God said: The heavens and the earth would not be able to contain Me, yet I dwell in the heart of the true believer." (Folio 6, No. 7.)

"God said to Mohammed: Verily thy people will not cease asking foolish questions, until they say, Behold God has created the creation, but who created God?" (Folio 7, No. 4.)

"God said: I have made a covenant with My servant that if he observes the stated prayers I will not enter into judgment with him, but cause him to enter the Garden without giving account." (Folio 8, No. 7.)

"God said: I am present when My servant thinks of Me, and wheresoever He remembers Me there I am." (This Tradition is given in various forms on the same page.) (Folio 13, No. 6.)

"Said God: The evil eye is a passing-arrow of Satan. Whosoever abandons belief in it because he fears Me, I will give him faith in the place of it, by which he will praise Me in his heart." (Folio 17, No. 5.)

"God said: As you judge you shall be judged, and with the measure by which you mete it it shall be measured to you again." (The complete *asnad* is given of this Gospel passage, but it is not stated to be from the Injil. Folio 21, No. 2.)

This gives a long tradition in which God says that only their prayers are answered who have fed the hungry, and clothed the naked, and shewn mercy to those in trouble, and visited the stranger. (This is evidently taken from Matthew 25: 31.) (Folio 22, No. 7.)

"Whosoever remembers Me rather than begs in prayer, I will give him his request before he asks." (Another form of the scripture statement: "Before they call I will answer.") (Folio 26, No. 6.)

"God said: There is no god but God. *This is My word and I am It.* And whosoever pronounces it, I will cause him to enter my safekeeping, and he will suffer no punishment." (Perhaps an echo of John 1: 1. "In the beginning was the Word and the Word was with God and the Word was God.") (Folio 29, No. 8.)

"God said: O Jesus, I will send after thee a people who when they accept good at My hands will return praise and thanksgiving, and if they receive that which they dislike, they will still be content and patient." (Evidently a prophecy of the glory of Islam over Christianity.) (Folio 36, No. 2.)

"God said: O Moses, thou son of Amram! Show mercy and you will receive mercy." (This is a gospel beatitude torn out of its connection, and preserved as a Divine word to Moses.) (Folio 37, No. 5.)

"God spoke to Jesus the Son of Mary: Instruct thyself by My wisdom, and if you receive benefit, then teach men; and if not, then fear Me." (Folio 45, No. 3.)

"God revealed to Jesus that He would move about from place to place, so that none could recognize Him and do Him harm. Then God swore by His greatness and His glory that He would marry Him to two thousand houris, and give Him a vision in Paradise for four hundred years." (Again a caricature of the gospel; many such occur in both collections.) (Folio 45, No. 8.)

The above selections are typical, and although taken somewhat at random represent the contents of the collection fairly well.

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The questions raised in the investigation of this subject are many, both from the standpoint of orthodox Islam and that of the Orientalist and student of Comparative Religion. If these *Hadith Qudsi* are Divine traditions and portions of God's revelation to man, why are they not mentioned in the Koran? If they *are* referred to in the Koran, are they the books that came down to Adam, Seth and other prophets? But these books are supposed to have been lost. How then did these fragments remain? What relation has the *Hadith Qudsi* to the canonical Gospels or to apocryphal writings? Why did the collectors of Tradition make no distinction between the words of Mohammed, who is, after all, human, and the words which are put into the mouth of God? Why was there never an authentic collection made without variation of the text? What is the relation and the authority of these sayings to the Koran text itself, which is, to the Moslem, the Word of God? What shall we say of the abrogated verse of the Koran, which appears in this collection? Are the other sayings also perhaps portions of the Koran which were abrogated? Or must we conclude, from the standpoint of criticism, that the *Hadith Qudsi* emphasizes the utterly untrustworthy character of all these collections as regards both the text *(matn)* and the narrators *(asnad)?*

One is reminded of the *Hadith* preserved by ad-Darimi, and well known *(mashhur)* to all Moslems: *"Inna 'l-hadith qadhin 'ala 'l-Koran wa laisa al-Koran qadhin 'alaihi fi ba'adh al-umur."* ("Verily, Tradition determines the significance of the Koran and not the Koran Tradition in certain matters.") One of these matters surely is the conception of inspiration and revelation in the Moslem sense.

Cairo, Egypt. S. M. ZWEMER.

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THE IBADHITES

(El-Ibadhiya or *el-Abadhiya.)**

This article contains nothing new in the way of research. Although I have had considerable intercourse with different Beni M'zab, the chief representatives of the Ibadhiya sect in Algeria, I have found it difficult to get anything from them but vague generalities. I have tried to unite in one view information drawn from many sources, (see Bibliography), often using the very words or textual translations of the sources I have drawn from. To treat the subject fully would be impossible within the limits of one article, while fuller details might prove wearisome or too technical to the general reader. Those wishing to study the matter further can do so by consulting the works mentioned in the Bibliography.

To understand the doctrines of the Ibadhite communities, and their attitude towards the other divisions of Islam, it is necessary to look back to the origin of the Kharijite movement in the time of the Caliph Ali. The following details are founded on Sir W. Muir's account of the movement in his "Annals of the Early Caliphate."

The battle of Siffin between the armies of Ali and Mua'wia was ended by an agreement to decide between their rival claims on the judgment of the Koran. The two parties mutually bound themselves "to follow the judgment of the Koran, and where the Koran was silent, the acknowledged precedents of Islam." The Arab tribes

*M. René Basset in the *Journal Asiatique* 1899 on "Les sanctuaires de Djebel Nefousa," says "In spite of Ibn Khallikan, El-Beladzori, etc., who have adopted the reading Ibadh, I have preferred to hold to that reading which tradition has conserved among the Kharedjites up to our day and which is confirmed by a passage of El-Berrâdi (one of their own writers) in Kitab el Djaouahar, p. 155:—*Abd Allah-ibn Abadh * * * * ennasbah ileihi Abadhi bifath' el-hamza.*" He refers to Motylinski—"*Guerara depuis sa fondation.*" French writers generally follow this usage, but a former Cadi of the sect whom I knew intimately, had the inscription above his Mah'kama with *Ibadhiya* and always pronounced it so himself. The pronunciation of *Abadh* would correspond to *Amârah* for *Imârah*, but this does not touch the testimony of El-Berrâdi.

In the "Bulletin de Correspondance Africaine" 1885 Facs. 1 et 11, pp. 149, 151, M. Basset has spelt "Ibadhite." The present Mah'kama at Constantine, Algeria, has Ibadiya, and the members of the community here, pronounce it so. (P. S.)

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who had opposed Othman had the claims of neither Ali nor Mua'wia at heart. Their quarrel was with the pretensions of the Ḳoraish, but this decision appeared to favour their theocratic and democratic contention that no oath of allegiance ought to be sworn but to the Lord alone (*la hukm illa lillah* the rule belongs to Allah alone). Believers being absolutely equal, there should be no Caliph, nor oath of allegiance sworn to any man, but the government should be in the hands of a Council elected by the people. The first sign of an open separatist movement was the withdrawing of twelve thousand men from Ali's army after the ruse of Mua'wia's umpire. Though the defection seemed overcome, it broke out openly when Ali began to march on Syria against Mua'wia. A great number of the rebels were slain at Nahrawan, and also many of the "companions of the prophet." (38 A. H., 658 A. D.) The remnant continued their agitation.

The final coming to terms of Ali and Mua'wia did not satisfy the theocratic Kharijites. Their hopes of the overthrow of the ungodly kingdoms of the world (including the aristocratic claims of the Koraish) and the establishment of the reign of righteousness seemed further off than ever. At last three of them determined to kill Ali, Mua'wia and his lieutenant Amru. The latter escaped. Mua'wia was wounded, but Ali succumbed.

According to the *Kitab el-Jawahir el-muntaqât* of El-Berrâdi (prob. IX Cent. A. H.), and the *Kitab es Siar of* Shemâkhi (died 928 A. H.), both of them Ibadhite historians of North African origin, the Ibadhites date the origin of their sect from the Caliphate of Othman, and give as justification of their separation, the acts of Othman, such as the deposing of governors in favor of his own relatives, the Omayyads, who according to Nöldeke were able men for the most part, but of an *intensely worldly* disposition; the scandal of el-Walid presiding at public prayer in a state of drunkenness; and various innovations *(ahdath)* of Othman, contrary to the law, his violence

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with regard to Abou D'err el-Ghefari which led to the murder of Othman. Their feeling with regard to Ali has been already mentioned, and will be referred to again. On the occasion of the separation caused by the question of arbitration between Ali and Mua'wia, they appointed a temporary *Imam* for the emergency *(fi maslak id-defa'a)*, Abdullah ibn er-Rasibi, who was killed at Nahrawan.

The Khawârij, in their fanatical zeal for a theocracy—no rule but Allah's alone—had no worldly views. Nöldeke says of them that they "certainly had hold of a fundamental idea of Moslems (the awarding of the Imamate 'to the best,' though he were an Abyssinian slave). This idea they developed to the utmost; they were in a certain sense right, but on such principles as theirs it would be impossible to establish any State. They were fanatics, who sought to carry out their ideas with the wildest energy and the most desperate bravery, and to a certain extent they maintained a loyalty to conviction worthy of all admiration; but they only caused a great deal of suffering, and produced nothing." They fought with equal bravery whatever their chances of success, but in their zeal they exercised savage cruelties on those whom they regarded as enemies of the Lord, believing that in annihilating them they did Him service. They preserved the primitive spirit of Islam, and were ardent disciples of the Koran and the traditions. It is related that one of their leaders, taken in a revolt against the Caliph Hisham, was burnt to death with a number of his followers. He died repeating the Koranic verse, "Say, the fire of Hell is fiercer in its heat, if they but know it" (Sur. IX. 82).

Sir William Muir characterizes the Khawârij as Puritan Covenanters of Islam. The Soffarides or Sofrites—a branch of Kharijism, arose in North Africa about 116 A. H. These with the Ibadhiya exercised great power, recognizing neither the claim of the Hashimites nor of any other to the Caliphate. They were democratic theo-

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crats, and represented the Berber democratic spirit arrayed against the domination of the foreign invader, as well as the protestation of a persecuted sect, which claimed to represent the true spirit of Islam. In the time of the Abbaside Caliphs the Ibadiya under the leadership of Abu-l-Khattab, one of the five missionaries whom they call the "bearers of science," resisted the Orthodox armies. He was proclaimed *Imam* in 140 A. H. at Siad, west of Tripoli, and was killed in battle against the Abbaside forces in 144 with twelve or fourteen thousand of his followers. After him Abu Hatim was elevated to the *Imamate,* with title of *"Imam of Defence,"* in 156 A. H. He was killed in battle against the Abbaside forces, with thirty thousand of his followers. An Ibadhite dynasty, the Rostemide imams, held power at Tahert (Tiharet or Tagdemt) for more than 130 years, and only disappeared when the Fatimides founded their empire in the Maghrib, (909 A. D.). Since that time they have been a minority without any political power, but as a sect they still exist, and hold strongly to their opinions. Although hated and despised by the other Moslems, they still continue to call themselves "the people of the Truth," and cherish the hope that their doctrine will triumph yet before the time of the end. In North Africa they are found in compact groups in the Jebel Nefousa (Tripoli), the island of Jerba (Tunisia), and in Algeria in the Confederation of the Beni M'zab, at Wargla and the Wad-Rir'. They are all of Berber origin.

Their name *"Ibadhiya"* comes from Abdullah ben Ibadh et-Temimy, who was chosen Imam in Arabia by the Khawarij during the reign of the Caliph Marwan (127 to 132 A. H.=744-749 A. D.).

These original Ibadhiya disallowed the claim of the Baghdad Caliph, as well in civil as in religious matters, and set up their own *Imam,* invested with corresponding powers in both capacities. Their *Imams* were elected for personal merit or popularity for nine hundred years, until 1624 A. D. The centre of their power was in Oman.

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From 1624, although elected, the preference was for one of the ruling family. The sons of the *Imam* were called *Sayyid* and the daughters *Sayyida*. Since 1804 the rulers of Oman have never taken the title of *Imam*, but only that of *Sayyid*. After his election, the first duty of the *Imam* was to lead in the Friday prayer. Sayyid Said, who ruled from 1804 to 1856, had as successor at Muscat his son Sayyid Thowani, while a younger son reigned at Zanzibar, thus dividing the former Sultanate of Oman and Zanzibar. The Ibadhiya of Oman, Zanzibar and the North African communities mentioned above sum up the adherents of the sect, with the exception of some small isolated groups. At present those of Oman and Zanzibar are practically under British control, those of Jebel Nefousa under Italy, and the rest under the French government.

Ibn Batuta gives an account of his visit to Oman. He says, "We entered the capital of the country, which is the town of Nazoua.....Its inhabitants are accustomed to take their meals in the courts of the mosques, each one bringing what he has provided. They eat thus all together, and travelers are admitted to eat with them. They are strong and brave, always at war among themselves. They are of the Ibadhite sect, and go through the Friday noonday prayers four times, after which the *Imam* reads verses of the Koran, and gives a sermon in the *Khotba* style in which he supplicates the favor of God upon Abu Bakr and Omar, but passes over in silence Othman and Ali. When they wish to mention Ali they refer to him as 'the man,' saying 'It is said concerning the man' or 'the man said—'. They implore the divine favor upon that criminal, the accursed Ibn Moljam (the murderer of Ali), calling him 'the pious servant of God, the suppressor of sedition.'"

On the Ibadhiya of Oman one can consult the "History of the Imams and Seyyids of Oman," an English translation by Badger of an Arabic work by Salil ibn-Razik. The translator added three Appendices: (A) On

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the title Imam. (B) On the Ibadhiya. (C) On the murder of Ali. Badger refers to the account given by Lieutenant Wellsted on the Ibadhiya of Oman in his "Travels in Arabia" (1838). Wellsted drew his information as to the tenets of the sect from a manuscript in his possession as well as from personal observation. Badger expresses his regret that Wellsted was not able to make better use of his document, saying that the specific information which it probably contained is for the most part so abridged and mixed up with extraneous generalities that it is difficult to discriminate between them. Yet the account given by Wellsted, while not pretending to give a reasoned exposition of their doctrines, agrees fairly well with the special tenets of the North African Ibadhiya, who sum up their differences from the orthodox Sunnis under six heads. Badger gives an extract of an account furnished him by Mr. Frederick Ayrton, and taken from the *Kitab el Milal wa 'n-Nahal* by Mohammed ibn Abd el-Kerim esh-Shahristani. This account enters into theological disquisitions on predestination, etc., but does not mention the special points of difference between them and the orthodox Sunnis. One point there mentioned, however, is very distinctive of their doctrine, namely, that "the sinner of a great sin may be an attester of the Unity of God, but not a true believer, inasmuch as *acts enter into faith,*" also "that he who commits the great sin of denying God's grace (i. e. a Moslem denier) is an unbeliever." Badger's account is based, not so much on Ibadhite writers, as on Orthodox Sunni sources.

Wellsted's account of the Ibadhiya of Oman is very interesting, even if fragmentary. He says, "The Khawarijites highly value themselves on being followers of the pure tenets of the prophet, unalloyed by any intermixture with the heresies which at different periods have sprung up in the Mohammedan world. As regards the ceremonial portion of the faith professed by this class their practice seems distinguished by a much greater simplicity than

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belongs to most other Mohammedan sectaries—circumcision without any other ceremony, funerals conducted with little external display. They jealously disclaim connection with any of the numerous other sects of Islam—"We approximate," says the writer of the manuscript that Wellsted quoted from, "not to any sect, nor does any sect approximate to us. How can we be in alliance with those innovators who oppose God's religion? We conclude such to be devoted to ruin; enemies of God; infidels whose portion hereafter shall be in Gehenna forever. *They* deny the eternity of future punishments; *they* diminish the enormity of sin; *we* enhance it. The portion of the wicked surely will be for ever, for God is great." They apply to themselves the tradition in which Mohammed is reported to have said, "My people shall be divided into seventy-three divisions; all of them shall be in the fire (of Gehenna), except one." They claim to be the *saved fraction (al-farqa en-najia).* The eternity of future punishment, even for ungodly Moslems, is one of their distinctive doctrines. Another is on the question as to whether Mohammed actually saw God *(ru'yat al-Bari').* The other Sunnis maintain that he did, the Ibadhiya deny it, asserting that such an opinion is in fact *Kufr* (infidelity) and "to say that God can be seen, being to limit and circumscribe the illimitable and incomprehensible is therefore absurd" (Wellsted's manuscript). They say that when Moses is said to have seen God, the meaning is that he witnessed the effects of his power and majesty, not that he viewed Him face to face. Believers in heaven will not actually see God. This principle of interpretation they apply respecting the *Scales* of the day of judgment, in which all men are to be weighed, and also the bridge, *es-Sirat,* leading over Hell to the gates of Paradise. The former, say they, is merely a metaphorical expression, and the latter means nothing more than the narrow path of truth, so difficult to follow that it is comparable to the edge of a sword. The *istiwa* (session) of God upon His

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throne is also in their view, metaphorical. The other Sunnis divide the wicked into two classes, infidels and pagans in the first, and reprobates and apostates in the second, but they refuse to style the latter infidels, however unworthy as Moslems they may happen to be. The Ibadhiya, more strict and conscientious, consider all who have once renounced their faith to be unbelievers, distinguishing, however, the *infidelity of grace* from the *infidelity of reprobacy,* and look upon all pagans, including Jews and Christians, as coming under this latter class. Further, the orthodox Sunnis assert the infallibility and divine authority of the prophet's companions, saying it is a sin to disobey their concurring determination, and that they inherited the right of true judgment. This the Khawarij deny, on the plea that the son of Noah, the child of a prophet, did wrong, so might a prophet's follower. They accuse both the Sunnis and the Shi'as of error, in making certain texts of the Koran to apply only to the Prophet's descendants, while according to *their* interpretation they have reference to the faithful of every rank and station. They deny that the authority of the first four Imams is to be implicitly followed. Their doctrine on this point is regulated by the principle of the *"manifest way" (maslak ed-dhohour.)* ("See Aqida of the Ibadhites." Arabic text and translation into French by A. de C. Motylinski, mentioned in the Bibliography). In a note based on Ibadhite commentaries, he says, "The manifest way is the way of principle, that which is obligatory when all the conditions required for the constitution of the Imamate are united. Mohammed was in this state at the moment of his death. It was also in such conditions that Abu Bakr and Omar exercised the supreme power over all the Moslem community. They consider the princes of Oman possessed the supreme pontificate, *manifestly* as also Abu-l-Khattab el-Maaferi, their first Imam in the Maghrib proclaimed at Tripoli by the Nefousa, and also Abd er-Rahman ibn Rostem and his successors. They regard Ali to have for-

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feited his right to the Imamate by accepting arbitration. They claim that rebels and sinners against God were not fit judges of the Imamate. They reproach Ali with the slaughter of many of their sect, and that he died without repentance, since he exhibited none of the evidences which are considered necessary corroborations of such a state, viz., restitution and reparation.

In the Aqida above mentioned it is said:—The ways of religion are four:—(1) *The manifest way,* mentioned above; (2) The *way of defence (maslak ed-defa'a),* as when the Moslems, in case of danger, appoint a temporary Imam in order to defend the rights of God in fighting against His enemies. Such a case arose at the time of the separation caused by the question of arbitration between Ali and Mua'wia, when Abdullah ibn Wahb er-Rasibi was appointed Imam by the adversaries of the arbitration, the partizans of the "sole judgment of God—*la hukm illa lillah.*" (3) The *way of sacrifice* (Shirâ) that is to be followed in desperation by the faithful servants of God, in fighting for the faith to the death. The faithful when their number reach forty at least, make the supreme sacrifice of their lives for the triumph of their religion, *purchasing* from God Paradise in this way *in exchange for* their life. They cannot return to their homes till their number is reduced to three. Nöldeke says on this point (see Bibliography),....."one of the chief watch-words of the old death-defying Kharijites was the koranic verse, 'God has *bought* from the faithful their life and their goods *with this price*—that Paradise is to be their portion, and they are to fight, slay and be slain in the path of God,' and so on (Sura IX, 112). In accordance with this word *'bought,'* the Kharijites called themselves by preference *'sellers'* (or buyers) Shurat); *"for heaven as their price they gave God their souls."* (4) The *way of secrecy (ketman),* when it is impossible for the faithful to triumph over their enemies and to con-

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stitute a state governed by a legitimate chief of their choice.

It is also said:—Three things concur to complete Islam:—*Revelation, Sunna* and *Rai.* Under Rai comes the question of the Imamate. The Imamate becomes obligatory upon a people when they possess in men, arms, horses, provisions, etc., a quantity equal to the half of what the enemy possesses. But the Imam must also have sufficient Knowledge (science). It is not necessary that he should be a Koraishite. It is sufficient that he be virtuous and pious, and rule in conformity with the Koran and the Sunna. If he deviate from that he should be deposed.

They hold it to be the duty of each believer to enjoin the good and reprove the evil. It is only possible to do this fully when the sovereign power is established openly, for then only can the penalties prescribed in the Koran and Sunna be applied. Thus the prescription which enjoins the good and reproves or represses the evil can only receive its perfect application by the constitution of the Imamate. In this case evil is fully repressed by the *hand,* the learned repress it with the *tongue* (or by writing), the people by the *heart.*

They are opposed to the doctrine that the Koran is uncreated. In the *Aqida* mentioned above it is said, "He is not of us who says that the names of God are created, (the *vocables* are created but the *ideas* they represent, the *attributes of God,* are uncreated, being of the essence of God); neither is he that says the Koran is uncreated. El-Berrâdi in his Catalogue of the books of the sect, (See Books of the Ibadhite sect in Bibliography) mentions a work by Abu Ibrahim el-Ghadamesi, in which are refuted the arguments in favor of the Koran being uncreated. In the Djawahir of Berrâdi there is a Risala of the Rostemide Imam Aflah ibn Abd el-Wahab on the subject.

M. A. de C. Motylinski sums up their chief distinctive

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doctrines in the Encyclopedia of Islam (Article Abadhite) as follows:—

(1) The Koran is the word of God, created by him. (2) God cannot be seen in Paradise. (3) Recompenses and punishments in the other world are both eternal, (even for professing Moslems if they get there). Hell will not be destroyed any more than will Paradise. (4) God pardons venial sin; but grievous sin *(kabâïr)* cannot be pardoned, unless they are blotted out by repentance. (5) It is the duty of every Moslem to enjoin the good and reprove the evil as far as he is able. (6) All Moslems are strictly compelled to acknowledge their solidarity, which they express by word and action, but the individual who acts contrary to the prescriptions of the religious law loses all claim on the friendship of his coreligionists, and should be treated as an enemy, until he performs the act of repentance. There is a kind of religious excommunication which has grave religious and civil consequences." (Under this head comes all that is included in the doctrine and practice of Walaya and Barâa).

"The Ibadhites of Algeria affect a great austerity of morals, at least in the K'sur of the M'zab. Here the religious chiefs exercised a veritable tyranny before the annexation by the French Government, and in purely religious matters they still exercise a tyrannical supervision. In the towns of the Algerian Tell, where they congregate for the purpose of commerce, the practice is not always in accordance with the theory. It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very brisk commerce, they do not mix with orthodox Moslems; marriages with the latter are rare exceptions, and are reprobated by the whole community. This puritanism has formed them into a homogenous and compact group, clearly distinguishable by their behaviour, character and

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tendencies amidst the orthodox Arabs or Berbers of North Africa."

The Ibadhiya give themselves the name of *ahl el-haqq* (the people of the truth), *ahl ed-d'awa, ashab ed-d'awa* (the people of the doctrine, possessors, or companions, of the doctrine) *ahl el-wifaq* (the people of conformity, conformists); they call their sect *ed-d'awa* (the doctrine), *madhab el-haqq* (the sect of truth); *el-farqa el-muhiqqa* (the true fraction), *el-farqa en-najia* (the saved fraction). Those who do not belong to their sect are called *mukhâlifuna* (opposers, non-conformists), *ahl el-khilaf* (the people of the opposition, of dissent).

Besides "selling their lives to God in exchange for Paradise" the Ibadhiya have waged war with the pen, both to justify their obstinate resistance to the official rites, and to maintain intact in their communities the principles of their faith. They have a considerable religious literature, as well as historical writings, which are of value to check the accounts given by orthodox writers on events in the maze of Moslem North African history. The following Bibliography will enable those who have the time, opportunity and desire, to study this movement more thoroughly. Those first mentioned and marked with an asterisk have been used for the purposes of this article, in many places textually, which I have not been able always to acknowledge in the text.

BIBLOGRAPHY.

"Les livres de la secte Abadhite" by M. A. de C. Motylinski,—Bulletin de Correspondance Africaine. 1885, pp. 15 ff. This contains a list of Ibadhite works given by Abu 'l-Qasem ibn Ibrahim el-Berrâdi, also author of the *"Jawahir el-Muntaqat,"* dealing with the history of the sect. There is another historical work—*Kitab es-Siar,* by Esh-Shemakhi. The first of these published in Cairo 1301, A. H. the other in 1302, A. H.

"L'Aqida des Abadhites," by M. de C. Motylinski, published in the Recueil de Mémoires et de Textes publié en l'honneur du XIV Congres des Orientalistes. (Algiers 1905.) There is a short introduction. The Arabic text is given, which was itself a translation of a composition in the Berber dialect of the Ibadhites of the Sahara region, made by Abu Hafs 'Amr ibn Djami'a Nefousi. It is a sort of catechism, summarizing

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the beliefs and duties of the Ibadhite Moslem. In reading it, the style reminded me of the "Teaching of the Twelve Apostles." There are a good number of notes to the French translation, taken from Ibadhite commentaries and translated into French. In the Appendix there is a list of their chief religious works.

Ibn Batuta's account of his visit to Oman. Edition of the Societé Asiatique, vol. ii, p. 227.

Mr. Percy Badger's translation of the "History of the Imams and Seyyids of Oman," with Appendices.

Lieutenant Wellsted's "Travels in Arabia."

Nöldeke's "Sketches of Eastern History."

"Arabia the Cradle of Islam," by S. M. Zwemer.

"Les Sanctuaires de Djebel Nefousa," by M. René Basset. Journa Asiatique, 1899.

"La Zenatia du M'zab de Ouargla et de l'Oued Rir'." Paris, 1892.

Masqueray. "Chronique d'Abu Zakarya." Alger, 1878.

"Le Djebel Nefousa" by M. A. de C. Motylinski, 1898. This is a translation of the narrative written, I believe, at the instigation of M. de C. Motylinski, in the Tamazirt of Jebel Nefousa by Brahim Ou Sliman Chemmaki. Algiers 1885.

"Encyclopedia of Islam." Article "Abadhites" by M. de C. Motylinski. Algiers 1885.

"Islam et la Politique des Allies." By Mr. Insabato. French translation from Italian.

It may be interesting to note, from a missionary and Christian point of view, the remark made by M. René Basset in his study on "Les Sanctuaries de Djebel Nefousa." This work is in the form of annotation and commentary to an appendix found at the end of the "Siar" of Shemakhi, mentioned above, which M. de C. Motylinski considers to be not by that author. M. Basset says, "It will be noticed that in this enumeration, a certain number of places still bear the name of *Church (kenisa);* they are evidently ancient churches transformed into mosques. Here archæological exploration would probably make some interesting discoveries. Tradition reports, that the Nefousa were Christians, and helped in the defence of Tripoli against the Moslem invasion." In one of the places enumerated we find the name of "Church of Temezda."

When will Churches of Christ be found again in these countries and gather these hardy sectaries for the worship of God and the service of his Christ?

PERCY SMITH.

Constantine, Algeria.

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OFF THE BEATEN TRACK

The little mission station that forms the subject of this article is off the beaten track in more than one sense. Although situated in the heart of the much frequented land of Egypt, it is far from the route of tourists, two miles from a main route, and four from a railway station. A wheeled vehicle is rarely seen, all transport being by means of camels and donkeys. Most of the inhabitants of the village have never seen the desert, which is far beyond the horizon, to which the great fields of cotton, maize, and cloves, stretch in every direction. The shops are of the tiniest description, like cupboards, in which the owner sits, with his goods on shelves over his head, and the supply is quite uncertain. No one is a grocer, or baker, or fruiterer; each just sells what he happens to have, and when none has the thing desired, the customer goes without it. A few men do building or rough carpentering, but apart from these necessary things there are no industries other than land cultivation, so that it would be correct to describe nearly the whole population as farmers and farm laborers.

The second point in which Shubra Zanga is unusual is that it is entirely Mohammedan. Most mission stations in Egypt are either in cities or large country towns, and in these there is always some proportion, however small, of Christians, and often a sprinkling of foreigners. But Shubra Zanga is only a moderate sized village of 5,000 inhabitants and till two women missionaries took up their residence there in the year 1910 there was not a single Christian in the place. The work commenced on ordinary lines, though from the beginning it quite refused to be of an ordinary character. The missionaries themselves wished to do direct evangelization by means of visiting and meetings, but it was thought necessary to have some-

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thing that would seem like a reason for settling in the place, and a girls' school was decided upon as most suitable. A young Egyptian woman was engaged as teacher, and notice given of the opening of the school. The idea seemed to be taken up warmly by the well-to-do landowners, there were many enquiries as to what would be taught, and what the fee would be. So it was settled to charge one pound a month, and the school commenced with a few scholars, and soon increased. All went well till the end of the first month; but when the time came for the second payment every child was absent. It was soon evident that no one would pay for the education of girls, and that the school must either be free or close. So the former course was adopted, and the scholars came back, but the attendance was most uncertain. Anything served as an excuse for staying away; regular classes were impossible, and most parents only wanted the girls to learn needle work, and had no patience to wait for them to learn that properly.

The school led an uncertain existence for over two years, and then was brought to an end in a time of persecution, the children being threatened and struck. The cause of this persecution was not connected with the school, but with the missionaries' household. Village youths had been taken to be trained as servants, and from the very first a Bible lesson had been given to them daily. Before long one of them declared his belief in Christ, and asked for baptism. He was only about seventeen years of age, and though poor was connected with important people, including the head-man of the village, and several sheikhs. His relations were furious at the idea of one of their name becoming a Christian, and set to work to prevent his doing so by every means in their power. The young fellow was taken out of the missionaries' service, kicked, beaten and spit upon, and when none of these things moved him from his purpose, thrown into prison; he was released for want of any proof against him; for

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though there were about forty witnesses, their witness agreed not together. He went to Cairo for a time, and then came home, and his father asked the missionaries to take him back into their house. They consented, on condition that his father would let him be free in respect of religion. This, however, did not please the other relations, and one of them, a middle-aged man of very bad character, led the way in making fresh trouble.

The closing of the school had made it necessary to decide on some other line of work, and clear guidance had been given in that respect. Children had so often come to school suffering from sore eyes and slight illness, that it was found well to have always on hand some eyedrops and simple medicines, by which many were cured. When the mothers heard of this, they came begging for treatment for themselves and their babies, and before long there was a daily gathering for a Bible lesson, and medical treatment with simple remedies—Epsom salts and olive oil.

Getting girls to school was difficult, but it was plain that not only they but the grown up women would come of their own accord to a dispensary. So it was arranged that the younger missionary should take three months' training at Old Cairo Hospital, while the older held the fort with the help of a friend, who came to stay with her just when the opposition, and the determination to get the young convert into trouble, was at its height. Efforts were made to boycott the missionaries, the bad man already mentioned placing watchers near their door to frighten any who wished to get in, a beautiful donkey was cruelly poisoned, and the crash of falling glass was heard night after night as stones or clods of earth were thrown through the windows. At last it became necessary to inform the police in the nearest town and an official came to make enquiry, but that very night the two ladies were poisoned by the supper that they ate at home. The plot was soon evident. The candidate for baptism had cooked

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the supper, and the poor lad, who was much attached to his mistress, found himself arrested on the charge of attempting to murder her. Although everyone was practically certain who had committed the crime, the real criminal was never brought to justice, while the innocent youth was kept in prison for two months, tried, dismissed, arrested, and tried a second time, and when finally discharged, banished from the district by the order of a local official. He found work in Cairo, and after two years was conscripted, and put into the guards, where he made a splendid Christian stand, besides showing himself a fine soldier. He might have remained in the army for life, but his baptism proved a bar to promotion, and he is now at work in a large garage in Cairo. After the poisoning, the mission house was closed for six months, the ladies not being allowed to stay there while the investigations were going on, and the one who had been poisoned being unfit for work. When they came back after their long absence they found a great change of feeling. The crime that had been committed had disgusted people who might have been glad to get rid of the Christians by any reasonable means; others were anxious to show that they had no connection with the affair, and some were truly friendly, and rejoiced that the evil attempt had failed. So there was welcome on all sides, and God turned the evil to good to such an extent that the work recommenced under new and favorable conditions.

It would take too long to give any particular account of the succeeding years, so it will be best to pass over them entirely, and look at the present state of their little mission station. The dispensary for women and children, open three times a week, is an established institution, and draws patients from several villages within a radius of a few miles, and a large visiting connection has thus been made. The method of work is certainly off the beaten track, indeed the name dispensary is a misnomer, for nothing is dispensed at all. No medicines are taken away.

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Doses are administered on the spot, sores of all kinds treated, and bad burns and scalds receive careful attention. No charge is made. This way of working insures very frequent attendance on the part of many, and the hearing of a far greater number of Bible lessons than would be heard by patients attending a dispensary carried on on ordinary lines. The name of Christ is now quite familiar, and numbers of women show an intelligent interest in the teaching. The servants' Bible class has become a regular meeting, commencing each evening throughout the winter, a quarter of an hour after sunset, and attended by from thirty to fifty boys and young men, ages often varying from six to twenty-six years. Lantern meetings are held weekly; the slides on the birth of Christ being shown in Christmas week, and the course ending with the pictures of the resurrection and ascension. At these meetings the room is often too small for the would-be hearers.

The first convert has long been a baptized Christian, and although this is known to the whole village, he comes from time to time for a holiday, and does not experience any danger of bodily harm, though the relations try to bribe him to return to the Mohammedan religion. He no longer stands alone; two other young men have been admitted as candidates for baptism and others are likely to follow very soon. The tone of the village has ceased to be entirely Mohammedan, and some of the people themselves have been heard to say that a change for the better has taken place since the missionaries came.

In conclusion we would draw attention to some special advantages in a small station such as that described. First, there is the intimate connection with the villagers about ordinary affairs of daily life. The missionaries do not live in a large institution; their house is only superior to those of the better class farmers in its more comfortable arrangements and greater cleanliness, and in many ways their interests are the same as those of their neighbors.

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Interviews about common matters give opportunity for moral and even spiritual teaching.

Secondly, the work is general. Although carried on by only two ladies, and no missionary paid assistants other than servants, it reaches men, women and children. Thirdly, no highly trained specialists are needed. A little knowledge of medicine, teaching, experience in visiting, can all be used to good purpose, and the work can be developed along the lines for which the workers are most fitted.

Lastly, a station of this kind is one of the cheapest forms of missionary effort. Given a couple of little houses, or one good sized house, with rooms set apart for schools, dispensary and meetings, and the living allowance of two missionaries, the expenses are small, very small if the variety of work be taken into consideration.

When village stations are dotted all over the Delta, a great step will have been made in the evangelization of Egypt, and it will be reasonable to look for a mass movement toward Christianity.

Shubra Zanga, Egypt. M. CAY.

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NOTES ON CURRENT TOPICS

The Policy of Assimilation in French Colonies

According to *The United Empire,* France has adopted a new policy in regard to her North African possessions: "In Indo-China as in West Africa France looks for big things, ethnical, economic, and political, but her principal effort as colonizer and civilizer is in Northern Africa, as every one knows who has had the opportunity of studying her enterprise overseas. One of the chief problems of her administration in Algeria is the 'assimilation' of the native Arab and Berber populations within the circle of French civilization. A very vigorous attack upon the policy of 'assimilation' has been made by Professor Louis Vignon, who is strongly opposed to the recent large extension of municipal franchise in Algeria, and as strongly in favour of the policy of 'protection' as practiced in the British Colonies, and in certain French possessions other than Algeria. The problem at present is essentially one connected with that country, because both Tunisia and Morocco are under a different system of administration, and the policy of 'assimilation' has not been carried so far. The latest manifestation of this policy is the formation of a society, called Le Comité Bugeaud, after the well-known Governor of that name. The main object of the society is to increase the French population of Northern Africa by the continuous introduction of new colonists, and in this manner to hasten the completion of the policy of 'assimilation,' by which the preponderating native element is gradually to be Gallicised and brought entirely under the social and educative influence of the French."

Old Intolerance Toward Christian and Jew

We are often assured by educated Moslems of the present day, that the treatment of Christian and Jew in Turkey for all these centuries was one of tolerance, and that the minorities lived in peace with their Moslem neighbours. *The Near East* for November 24th produces some evidence to the contrary based on an historical document.

"In what the Turks no doubt regard as the happier days of a century ago non-Moslem subjects of the Sultan met with scant respect from the Faithful during their lives; and when they were unfortunate—or fortunate!—enough to shuffle off this mortal coil, Moslem scorn still pursued them. When such an one died it was necessary to obtain special authorization to bury him in Turkish soil; and this had to be procured by the Church, or head of the religion to which he had belonged. It would be thought that such permission would be accorded in terms free from offense, but in point of fact the representatives of the Padishah seem to have gone out of their way in order to make them as brutal as possible. Below we give specimens of such authorizations, translated from the Turkish of three actual letters issued by the authorities, sanctioning the burial of an Orthodox Christian, of an Armenian, and of a Jew, respectively. These were discovered by a correspondent, among some treasured souvenirs of an old Constantinople family. They contain expressions which are highly objectionable; but we reproduce them, in

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order that our readers may be able to estimate more correctly the spirit which actuated the 'Proud Osmanlee' of those days, and which is doubtless responsible for much of the hatred felt for him to-day by the peoples who were formerly under his rule.

"It will be observed that the date of the Letter of Authority to the Armenian Priest is missing; but our correspondent informs us that the letter may be regarded as having been written at about the same time as the other two, or between the years in the Turkish Calendar 1223-1239 (A. D. 1808-1824).

"The following are translations from the three letters:

"To the Greek Priest.—Oh! Thou, whose cloak is as black as the devil, and whose garment is the colour of tar, detestable monk, fat, filthy, and crafty priest, who art deprived of the grace of the Holy Jesus Christ, take notice:

"Authorization has been accorded to dig a grave and to hurl inside, the repulsive putrid flesh (which even the earth shrinks from) of the infidel Constantin, who belonged to thy race and has just died.—Le 21 Chaban 1223.

"To the Armenian Priest.—Thou who wearest the crown of the devil, who art clothed with a garment of the colour of tar, fat, cunning, and filthy priest, and deprived of the divine pardon, here is the object of our present communication:

"The infidel, Kirkor, who belonged to the detestable herd that constitutes thy filthy race, has just died. It is true that the earth does not wish to have this pig's carcase; but in order to prevent its stink from infesting the Mussulman quarter, I order thee to dig a grave immediately, to throw it inside, and to beat down, without ceasing, the earth with which thou shalt cover up this blasphemous pig's hole.

"To the Jews.—O thou, Rabbi of the traitorous nation, which denies the coming of Jesus Christ, and does not recognize Holy Moses, take notice:

"One of the individuals of the encumbering herd of thy community established at Salonika has just rendered his soul to the pitiless devil, and thus plunged it into the flames of Hell.

"The venerable Chéry authorizes thee, traitorous Rabbi, to find, somewhere, a latrine, which you will fill by throwing into it his stinking carcase.—Le 15 Redjeb, 1239."

The Influence of the Open Bible.

Ahmet is an educated young Turk about thirty years of age, who formerly served as a sub-lieutenant in the Turkish Army. Today he is a Christian, and he owes his conversion under God's mercy to the Turkish editions of the Scriptures exhibited in the window of our Society's depot at Athens.

While serving in the Turkish Army in Asia Minor he had been for years an unwilling witness of many atrocities on Armenians. The barbarities committed by Turkish officers, he says, were terrible: many of their commands he could not bring himself to carry out, and he was able to save not a few Armenians from death. Finally he deserted, and reached Smyrna, then occupied by Greek troops. It was considered unsafe for him to remain there, so the Greek Governor sent him to Athens, where he obtained a temporary position in the police force.

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About six months later he chanced one day to pass the Bible Society's depot, and became arrested by the Turkish editions displayed in its window. He went inside and bought an *Injil* (Gospel), and after reading it came back for a New Testament. This he read carefully, and brought many questions for Mr. Sirinides, our depositary, to answer. Then he purchased a Turkish Bible. Finally he told Mr. Sirinides that the Bible, like a mirror, had shown him what he was—a miserable sinner. Although he had taken no part in the atrocities, he had committed many sins. He had been a gambler and a drunkard. Three times he had attempted suicide, but each time was miraculously saved. Now he had found Him Who is the Way, the Truth, and the Life.

For awhile Ahmet held a post on the staff of Venizelos; but when the change of Government took place at Athens he was thrown into prison by the victorious political party. He had with him, however, his Bible, and he read to his fellow-prisoners stories of other captives—of Peter and Paul and Silas. Before long he was released from prison, but without being allowed entire freedom; at this time, moreover, he was quite without means of support.

When his father heard of Ahmet's interest in Christianity, he refused to have anything further to do with his son. This gave great sorrow to Ahmet. However, he was strong in faith and rejoiced to have found the way of salvation. In January, 1921, he made a good confession and was baptized at Athens in the Greek Presbyterian Church. Soon after this he accepted a position in an American school, where he is now teaching Turkish. His great desire and hope is to take a theological course and preach the Gospel to his own race. In a recent letter to Mr. Sirinides he blesses the day when he saw the Word of God in our depot window.—*Bible Society Report.*

The Bible in Persia

The following paragraphs are taken from colporteurs' reports and show how the Bible is winning its way in Persia: "A young Persian made the following statements when our colporteur offered him our editions: 'I have the Gospel of St. Luke, which I have read several times, and it has so disturbed by mind that I have decided not to read it again. I am sure that if I continue to read it I shall leave my religion and become a Christian.' An elderly *sayid,* i. e. a descendant of the Prophet Mohammed, invited a colporteur into his shop, and after examining his books bought five portions of the Old and New Testaments. Another Moslem expressed surprise that a *sayid* should buy Christian books; but the *sayid* reproved him, saying: 'You know not what treasure the books contain. For a long time I have desired to get them, and I must not miss this chance.' When the colporteur spoke to him of Christ, he gavé an attentive ear. At Teheran, near to the Shah's palace, I offered my books to a man who was standing in front of a tea shop. For reply, I received a hard blow in the face. The people in the tea shop expected me to return the blow, but to their surprise they saw a smile on my face instead. Thereupon some of them came to me, and brought me into the tea shop to ask the reason of my unnatural behaviour. I said that it was an honour to be persecuted for my Master's sake, and I went on to tell them about the nature of our mission. They appeared impressed, and bought six copies of the Gospel.

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"Three *mullahs* were sitting together in a tea shop when I showed them my books. One of them had a Koran in his hand and said that the *Injeel* had been taken up into heaven, and that the Gospel we now had was not the genuine *Injeel*. 'On what authority do you say this?' I asked. 'On the authority of the Koran,' replied the *mullah*. 'But there is nothing in the Koran that corresponds with your statement,' I said. 'Well, if I can prove it to you, you must become a Moslem; and if I fail, I will become a true Christian,' suggested the *mullah*. Thereupon he began to turn the pages of his Koran, stopping here and there to read some passage which he thought might support his assertion. But after a time, as he failed to find anything to the point, I asked him to turn to the *Suras* (i. e. sections) 'El Bakara' and 'El Maida,' and to read certain verses therein, which state that the Koran confirms and safeguards the Scriptures. The *mullahs* were surprised that I should know anything of their book. After the *mullah* had altogether failed to produce his promised text from the Koran, I asked him if he would become a Christian—but he bent his head and remained silent."

"The Moslem Sunrise"—at Detroit

The first magazine published by Moslems in the English language to enlighten the spiritual darkness of those who dwell in the Middle West, bears the title of *The Moslem Sunrise*. This quarterly represents the Ahmadiya Movement, and is edited by Dr. Mufti Mohammed Sadiq. The January number contains a new year greeting, and prayer for all its readers, followed by a transliteration and translation of Sura 31, vs. 13-20. These thirteen Commandments of Luqman to his son are supposed to be the high-water-mark of ethics. There follow some sayings of the Master-Prophet Mohammed, some of which are apocryphal, or at least require an explanatory note; e. g. "That which is lawful but most detested by God is Divorce." An Australian Moslem, who has resided in the United States, tells how "prohibition is prohibited" in the United States and in the course of his article Jesus Christ is spoken of not only as a "wine-drinker," but a "wine-maker":

"The Gospels represent Jesus *not* only as using wine but also as making it (in this all the brewers are more Christ-like than is credited to them). And this is the supreme difficulty which the Christians have to contend with in all attempts to uproot the evil. *This is perhaps the reason that all efforts in this direction have signally failed.* The difficulty would not have been so great if the Christian Scriptures had assumed silence on this question."

What interests us most is the account given of active propagandism. We read of large meetings addressed by Moslem leaders, subscriptions to the funds of the Movement, reports of circular letters sent to all the universities and colleges, and a list of converts who have changed their good American names, and embraced Islam. A "Rainbow Club" has been organized, to introduce people of different nationalities to this Movement and to each other. A young Moslem lady in England writes:

"I should so love to communicate with either a brother or sister of Islam in America, as I think this is one way of keeping the Brother and Sisterhood of Islam together."

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The Moon and Its Cleavage

The well-known obscure verse concerning the cleaving of the moon in the Koran, which is perhaps a quotation from the pre-Islamic poet *'Imr al-Qais,* has served its purpose for many centuries as an evidence of Mohammed's miraculous power. His great miracle given in the Koran was that of splitting the moon. It remained for Dr. Khalifa Rashid-ud-Din, L. M. S., retired Civil Asst. Surgeon, to discover a scientific proof of this miracle, and lay it before the readers of the *Review of Religions* (November, 1921). We quote: "In a recent photo of the moon I noticed marks of a great cleavage in its body which seems to have occurred some centuries before. It is in the form of a groove or fissure near the volcano named Plato by the astronomers. Dr. Ivin Sickles explains it by supposing that it may have been produced by the surface of the moon being cleft through by a huge aerolite passing over it during its transit through space, but others think it to have been made by an earthquake, *i. e.,* a moonquake.

"In this religious paper I do not like to go minutely into the intricacies of the sciences of geology and astronomy. It is a common knowledge that the moon was a very hot body in the first instance and that its crust or surface has cooled down very rapidly on a hot interior causing much shrinkage of the surface. This resulted in the great volcanoes whose craters are plainly visible by means of a telescope. It is also well known that the volcanic neighbourhood is a constant scene of earthquakes, as we know is generally the case with Japan, Java and Italy to a lesser extent. It cannot be doubted then that similar phenomena may have occurred in the moon and caused this cleavage. In the Holy Koran there is a mention of such an occurrence in the time of the Holy Prophet of Arabia (peace be on him). The verse wherein this fact is mentioned runs thus: 'the precise hour has approached and the moon has cleft asunder.' The observation of the above is also recorded in the tradition which gives even the names of the persons who in conjunction with the prophet (peace be on him) happened to observe this wonderful happening.

"That such occurrences do take place and are a regular feature of these heavenly bodies nobody can deny. The activities of radium are now being discovered and there is no doubt that radium has very much to do with these occurrences. In the island of Kishan near Bundar Abbas in the Persian Gulf in 1898 I observed deep and long rents after a very severe earthquake. There was a great devastation in the island, big houses and mansion being levelled to the ground and the inhabitants rendered homeless."

Idealising Islam

In the bi-monthly organ published by the Bureau d'Information Islamique at Paris, (24 Rue Taitbout,) and entitled *Echos de l'Islam,* we find not only political news and propagandism in favour of Pan-Islam, but special pleading regarding the character of Mohammedanism. In the number for December last, for example, Alfred Jacques writes that Islam is the doctrine of peace and love for the whole world. The leaders of Islam, he says, are nothing else than an incarnation of holy teaching that has passed from the early centuries to the present. Angora has become the symbol of a revived Islam, and Mustafa Kemal is its chief apostle. France is vitally interested in the development of all

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Islamic movements. French diplomacy should seek to win the confidence of Moslems, and he concludes his article as follows:

"Il est passé le temps des vastes croisades, le temps des hérésies et des propagandes haineuses et exclusives; il est passé le temps des inquisitions. Qu'on ne commence pas contre l'Islam une ère d'intolérance!

"L'Islam a doté le monde de quelques-uns de ses plus beaux joyaux; le Coran malgré les exagérations que certains ont bon droit de critiquer, reste un des livres les plus sains, les plus substantiels et les plus attrayants.

"Qu'on regarde l'Alcazar de Séville, les minarets de Stamboul, et qu'on vienne dire que l'Islam n'a rien créé, n'a rien produit! Qu'on étudie l'activité des peuples méditerranéens, la civilisation des peuples de l'Orient et qu'on vienne affirmer que les musulmans sont passifs et stériles!

"Qu'on approfondisse la foi en elle-même objectivement! Qu'on la repousse si l'on veut, car on n'a pas le droit d'imposer une foi à quelqu'un, mais qu'on ait l'élémentaire bonne foi d'en reconnaître l'élévation et la pureté.

"La base même de l'Islam est une base d'amour. Et ce qui est basé sur l'amour est indestructible et vivace!"

Hodeida Before and After the War

Lieut.-Commander C. Crawford, R.N., who had full opportunity of studying conditions during and since the war, sends some interesting notes on Hodeida to the *Monthly Record* of the Geographical Society:

"The place has, he says, changed greatly since it passed out of Turkish hands as a result of the war. Although mentioned as a port in the old Arab histories, Hodeida was probably little more in those days than a fishing village, and no traces of an old town remain on the present site. Possibly the ancient Hodeida lay some twenty miles further south near the outlet of the Wadi Saham and near the Khor Ghuleifaka, which would afford shelter for dhows, and was a flourishing harbour in still earlier Arab history. The present town was founded by the Turks, with no thought of its suitability or otherwise as a harbour. It lies near the centre of a small bay, an open roadstead fouled with submerged coral reefs, and unprotected from the strong southerly gales of the prevailing wind. From northerly winds it is fairly well protected by Ras Zedia, a coral spit which terminates in Ras el Khetib. In spite of its disadvantages, Hodeida under the Turks became a flourishing little port serving as the main outlet for the richest province of Southern Arabia. To the north lay palm groves and gardens, while level sandy roads—all that was required for camel transport—ran out some thirty miles to the north and northeast, and to the ancient Zebid in the south. A few rulers have motor cars and some of the municipalities own a few dust-carts and water-carts, mostly camel-drawn. In the desire to move with the times the Turks consulted with European advisers, who pointed to the advantages of Ras el Khetib as a port and the possibility of connecting it with Hodeida by a railway. This idea soon developed into the more ambitious scheme for a line into the interior which should eventually reach Sanaa by the cool highlands of Menakha. Such a line was actually begun, but shared the fate of many other Turkish undertakings. Funds ran short, labour was not available to unload the cargoes of rails (some of which were therefore dumped into the sea), and, to provide the pay

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for the Turkish troops guarding the line from raiders, the sleepers were torn up and sold for building material or firewood. During the war Hodeida suffered many light bombardments from British war vessels and one severe punishment, which was borne with true Turkish stoicism. The place has since passed into the hands of the Seyidt Idrissi, one of the most enlightened rulers of the whole peninsula, and under beneficent Arab control is rapidly recovering from the ravages of war. Barbed wire fencing has been erected (sufficient to discourage Bedouin raiders) with three gates provided with customs stations. That on the north commands the caravan route from the Wadi Bajil; another, on the east, that which brings down the produce of Wadi Buraa and Jebel Roma; and a third, on the south, that from the Wadi Saham and the rich El Absiya country. Already the bazaars are refilling, traders are returning, and when the world's shipping recovers its forces, the place will be found ready for overseas trade. It is a charming Eastern town, full of quaint byways, but in its present condition answers little to pre-war descriptions. Owing to the spread of Idrissi influence it is at present incorrect to assign the place to Yemen. Commander Crawford is at present the only European resident in Asir, an interior district north of Hodeida."

The Position in Armenia

Emily J. Robinson writing in the *Christian East* makes a strong plea on behalf of the Armenians in view of their present plight. In spite of all the promises made by the British Government since the fall of Baghdad, the condition of the Armenians has gone from bad to worse.

Armenians staked their all in the war when they threw in their lot with the Allies. Two hundred and seventy thousand Armenian troops fought on the various fronts; of these, 60,000 have been killed or maimed for life. Several thousand prisoners of war were killed by the Turks. Over a million helpless Armenians were killed by order of their Turkish rulers, while 500,000 were deported to desert regions, also by order. Every war-stricken country in Europe is enable to work at the reconstruction of its homes and economic life. Armenia *alone* remains in the throes of starvation, distress, and epidemics, and still suffers the horrors of war *because of her loyalty to the cause of the Entente.*

In less than five months the Government of Erivan has fallen five times, and there is nothing to prevent this from going on indefinitely, or so long as Soviet Russia persists in thrusting a form of government on the Armenian Republic which is distasteful to her people. The economic state of the country could hardly be worse. Owing to the lack of oil and other fuel there are no means of transport. Industry of every kind is at a standstill, as there are no materials, no machinery, no credit to purchase any. There is no postal communication with the world outside. Food is at famine prices—only the comparatively rich ever get enough; deaths from starvation and exposure have occurred by the thousand; clothing is unprocurable, save the small quantity which has been sent by foreign relief agencies.

More than two and a half years after the Armistice, over a quarter of a million Armenians, who fled from their homes in Turkish Armenia in 1914-15 to save their lives, who have been forced ever since to dwell on overcrowded, insanitary areas, wanting every necessary of life, harried from one spot to another by the terrors of Turkish invasions, are still unable to return to their homes, these being in the possession of Turks.

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There can be no peace till Armenia's boundaries are fixed. After referring the matter of an Armenian mandate to the League of Nations and then setting the League's authority at naught, the Supreme Council asked Mr. Wilson, ex-President of the United States, to delineate the boundaries of Armenia. Provision was made in the Peace Treaty by which all contracting parties agreed to accept President Wilson's decision as binding. When, after careful study of the problem, Mr. Wilson traced the boundaries of Armenia in accordance with the ethnographic, national, and economic requirements of the new Armenian State, the Supreme Council threw his decision to the winds as "unpractical," and referred the matter back to the League of Nations, which is evidently under the control of the Supreme Council and has no authority of its own! How much longer will the victorious Powers continue to voice the reply of Cain as regards Armenia: "Am I my brother's keeper?"

We are often reminded that England is a great Mohammedan Power, but England was a great *Christian* Power long before she had any Mohammedan subjects. The latter have no cause for complaint, nor would any self-respecting Moslem in India or elsewhere dream of protesting against the redemption of Armenians from their age-long persecutors. It is not by deserting the cause of her Christian Allies, whom she is pledged to protect, that England will gain the confidence of anyone in the East or West either.

Opium in Egypt

Not only is the cultivation of opium steadily increasing in Upper Egypt, but its use has developed to startling proportions. The *Egyptian Gazette* speaks of a sensational drug traffic, and the facts disclosed by the custom-house reports of last year are ominous. During January-November, 1920, 441,857 grammes of opium, valued at LE.2,393 were imported into Egypt; during the same period in 1921 the total had grown to 6,352,725 grammes, valued at LE.28,338. Such conditions call for reform, and we hope that not only the Egyptian press but the British government at home will protest against an evil which has reached such alarming proportions. As the *Egyptian Gazette* remarks, the fate of the nation is being undermined in the insidious traffic of this unhealthy drug, and unless some stern repressive measures are decided upon and put into execution, the country will be ruined.

Superstition Regarding Child-Birth in Egypt

A correspondent in the Cairo press speaks of the following superstition current in the Delta:

"Volumes might be filled with customs which are commonly practiced today by the Egyptian fellaheen, and by others who, if education is to count, should be wiser than the simpler folk who can know no better.

"A Protestant Evangelist was one morning shaving in a room where his wife was lying nursing a new-born babe. A Moslem lady friend came into the room and was fearfully concerned when she saw what he was doing. She declared that as a result of his action his wife would bear no more children to him. He laughed and said he was prepared to face the consequences. Not many days later the child died. Two years or so passed away and although he and his wife both hoped for children they were distressed by their non-arrival. Another Moslem woman in answer to

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the Evangelist's wife's account of her disappointment said it was perhaps because the first baby had been buried upside down, meaning that it had been laid in the grave on its face, a sure and certain sign that its mother would bear no more children. When listening to his wife's complaint afterwards the Evangelist assured her that he had seen the babe laid in the tomb the right way up!

"It is also believed that if a man goes from a barber's shop where he has just had his hair cut into the presence of a woman who is nursing a baby under seven days old, the mother will be rendered barren. The same evil results from taking meat fresh from the market into the presence of a mother with her newly born babe. Jewels of gold, too, have the same ill effect.

"Cures for sterility are as grotesque as the possible causes. Although in many of these causes we can see indications of a wisdom which exists to guard the mother against forms of mischief against which she is helpless in her delicate condition. After the interval of seven days after childbirth she is supposed to be immune from all such evils. A very common custom against sterility is to take the unhappy woman out very early in the morning when the dew is on the fields, and make her walk over growing crops. Some years ago a report in these columns stated that two women had gone to a slaughterhouse in order to step over freshly shed blood because they believed that this would enable them to bear children. The power of blood is shown in many other magical customs.

"Women fearing divorce because of their inability to present their husbands with offspring often go secretly to the tombs and step over the bones or bodies that lie there. Sometimes they will travel seven times across a canal or the river in a boat for the same purpose. Others prefer to ascend a Minaret carrying in their right hand an egg. They then walk seven times around the balcony whence the Muezzin calls the Faithful to prayer, and on completion of the seventh circuit, throw the egg violently to the ground."

The Institut Musulman de Paris

We glean the following facts from the *Afrique Française,* regarding a project the French Government has in hand of starting a Moslem college and mosque as well as a hostel, with the purpose of providing a "home from home" for Moslems residing or passing through the capital, as a mark of her esteem and good fellowship. The idea, we are informed, was first launched in 1895 by a committee including Prince d'Arenberg, Messrs. Jules Cambon, Percher and others, but only materialized in August last, when the government passed a bill for 500,000 francs towards the project. The *Societé des Habous des Lieux Saints de l'Islam* has been appointed to carry out the project, under the direction of a strong committee, under the presidency of M. Herriot, Mayor of Lyon, Mr. Rober-Raynaud (ex-minister) Secretary. Messrs. Deville, Municipal Councillor, Lucien Hubert, Senator, Maurice Raynaud, Deputy, and Beaumarchais, Director of the Foreign Office, were nominated vice presidents. Other names are also mentioned. Algeria, Tunis and Rabat have contributed largely to the support of this project, and the site chosen is that of the old Hôpital de Pitié, which, we are informed, is within the vicinity of the "quartier des Écoles" in Paris. St. Kaddour ben Ghabbrit gives a long account of the aims and objects of

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the Institute, which promises to provide its library with the "most precious books of Islam as well as the masterpieces of occidental literature." To the artists of France she will offer the art of the Arabs, the Turks and the Persians in carpets, leather and brass work, and the wonderful furnishing of the mosque proposed, for which last purpose the committee intends to search among the treasures of Fez, Tunis, Damascus and Anatolia. With regard to the architecture he says: "Il représentera, dans la pierre, l'édifice durable de l'amitié de la France pour l'Islam, et dira qu'au delà des réligions differentes et trop longtemps opposées, le liberalisme français a permis aux mahometans de l'Afrique comme à ceux de l'Orient de venir librement prendre place au foyer protecteur. Et pour l'Islam il dira sa fidélité, son attachment."

Islam and Civilization

The Orientalist Professor Flinders Petrie, writing in the *Yale Review* on "The Outlook for Civilization," speaks of Islam as follows:

"Recently there have been many shuddering glances at the possible rivalry of the black races with Europe, or of Islam. There may be risks of destruction by violence from those sources, if Europe is foolish enough to wreck itself internally; but it does not seem likely that either of those groups could beat the brain power of Europe.

"Islam, at least in its present form, has too great a drain on its growth of mind in the memorizing of the Koran mechanically. This atrophies the reasoning power; and the type of this sacred book does not favour clear or logical thinking. Of the principal sacred books the Koran is below others in its lack of system, its wandering, casual changes of subject, and its sameness of ideas. It is the product of a people shifting about continually in an arid country.

"The Mahabharata, for example, is far above it in vigour of thought, continuity, and development of character in its persons. It is most nearly on the level of the Iliad in its structure. Many passages of the Vedas show even more moral beauty and delicate perception. The sacred books of China may rank higher in thought, and the logical basis of principles with which to fortify the resolutions; but to other races more personality would appeal more strongly.

"The Jew has transcended them all in the Bible, whether in simple magnificence of narrative, vigour of composition, the moral earnestness of the Prophets, or the spiritual vision of the Apostles. Where we western gentiles stand in the production of religious literature it is hard to see, for we have done nothing but copy. The type of ideals shown by what is revered suggests that Islam will never surpass the activities of India, China, or Jewry. The great intolerance of Mohammedanism, and the lower position accorded in law and practice to women, will always be a bar to its surpassing in civilization the races of other creeds that have been named."

A Martyred Translator

The Kurds, who are believed to number about 3,000,000 souls, dwell mainly in Kurdistan, a region which stretches from Kharput in Asia Minor to Kermanshah in Persia. The Kurdish language, which descends from an old Persian vernacular, has several modern dialects. Kurmanji, the most important dialect, is spoken by some 2,000,000 peo-

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ple in the northern districts of Kurdistan. In 1856-7 our Society printed in Armenian character a version of the four Gospels in this Kurmanji dialect as spoken in and round Kharput. In 1872 the American Bible Society issued at Constantinople the complete New Testament in the same form of Kurdish. In 1911 the A. B. S. issued a revised Kurmanji translation of the four Gospels and Acts, the books being printed in Armenian character.

Acting on the suggestion of the American missionaries at Urumia, our Society in 1917 set aside £150 towards the expense of preparing a revised New Testament in Kurmanji. For this purpose the missionaries enlisted the services of a learned Kurd, named Mirza Mullah Sayid, who belonged to Nochea, in the centre of the Kurmanji country, but was then living as a refugee at Urumia. He took as the basis of his revision a Kurmanji version of the New Testament, which had been originally prepared by Dr. Alexander Yohanna, and afterwards purchased in manuscript by the A. B. S.

The American missionaries esteemed Mirza Mullah Sayid as a very able scholar, with a good knowledge of Persian, Arabic, and Turkish, as well as Kurdish. A Moslem by birth, he was led to embrace the Christian faith as a result of the close study of the Gospels which his task demanded. In the early summer of 1918 he had completed the Gospels and Acts; but his further progress became delayed, because he was compelled to act as interpreter to a body of Armenian troops. When the Christians fled from Urumia on July 31, 1918, Mirza Mullah Sayid and all his family were killed by the Moslems, on account of his having become a Christian. The manuscript of his revision of the Gospels and Acts had been entrusted to the care of Dr. Packard of the American Mission. After surviving more than one outbreak of disorder, this manuscript finally disappeared on May 24, 1919, when the missionaries' houses at Urumia were looted, and there appears to be no hope of its recovery. Dr. Packard states that Mirza Mullah Sayid possessed exceptional qualities as a translator, and the work he had done in revising the New Testament was spoken of in the highest terms by those capable of judging it. Today his manuscript has perished, and his efforts to present the Gospel more clearly to his fellow Kurds seem like water spilt upon the ground; but he wins this shining testimony, that he has witnessed a good confession and has entered the ranks of the noble army of martyrs.—*The Bible in the World.*

India Asked to Help Morocco

The following item appeared in the *Moslem Standard* of London appealing for urgent medical relief on behalf of the Moroccan tribes who are fighting for their independence:

Mr. M. H. Ispahani, in the course of a letter he addressed to Mr. Chotani, President of the All-India Central Khilafat Committee, says he has been greatly impressed with the great necessity that there is of doctors and dressers to attend to the Moroccan Moslems, who are fighting for their independence against Spanish aggression. "I strongly urge you to call for volunteers from our brethren in India," says Mr. Ispahani. "We do not want a hundred; two doctors and two dressers will be quite enough. A certain quantity of dressing material and necessary medical stores will also he required. I can do the needful here with a few hun-

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dred pounds and arrange for them to be delivered. You, of course, realize that the Arabs of Morocco lead a rough-and-tumble life. They have not hospitals in the accepted European sense. Our friends will therefore have to make up their minds to put up with a certain amount of inconvenience for the sake of their religious convictions and also for the sake of a nation that is struggling for its existence."

A Hindu Writer on the Khilafat

A sensible view of the present situation in India is that given by a Hindu writer. We quote these paragraphs from *The Servant of India:*

The simple fact of the matter is that in a modern State there is no room for any theocratic power such as the Khilafat stands for. In a modern State such as India is today, and will be even more so tomorrow, the right of every citizen to the free exercise of every religion, is one of the fundamentals guaranteed by the State—a guarantee in the maintenance of which every citizen, 'qua' citizen, is interested. If there are outrages committed in Malabar today, the participants are being apprehended by the forces of the Crown, by a State which is neutral in religion, which does not care two straws about any religion as such, but which cares very much about the mutilation of persons and the destruction of property. The Dorset Regiment was not called in because they are Christians, but because they are Crown forces. The abominable treatment meted out by some of these Moplahs to Hindus is not being punished by an army of Hindus who as Hindus rush to the defense of their co-religionists. If every aggrieved Moslem, instead of whistling for a constable, can call in his Khalifa, every Hindu would certainly be entitled to call in a special Hindu Defense Corps, the Christian his crusading Knights, and we suppose now-a-days there would even have to be a flying squadron of Zionist braves, ready at a moment's notice, to go to the succour of any victim of an anti-semitic press attack. Really the idea would be farcical, if it were not so grave. Mr. Gandhi and his Moslem friends really must be made to realize that we are no longer living in the Middle Ages. Feudal barons no longer keep their own armed guards for swagger and protection, but have to go to common law for their rights. Feudalism has gone; theocracy has gone. We believe it still exists today in the one solitary case of Tibet: but India emphatically refuses to take that country for its model.

The only possibility remaining is that Khilafat means the power of Turkey to defend Islam in its own borders. If that is all it means, everybody will accept it, only why should it be called Khilafat, seeing that the right to his religion is the civic right of the citizen in every modern country, and not in Turkey alone? If Mr. Gandhi and his friends had called upon Indians to protest against the carving up of another Asiatic Power, Turkey, to provide a holiday for western patrioteers and profiteers against the breaking of solemn pledges; against the over-reaching of western Imperialism gone mad in its endeavour to swallow the whole East—would not every Indian have been able to join him heartily in this protest, even today? But if any Indian so joined him yesterday, believing that Khilafat meant nothing more, he certainly can no longer do so today. The practical interpretation which some Moplahs today have put on Khilafat has made that no longer possible. No Indian can now afford to go on toying with the Khilafat. If

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it has any meaning, it is one that is incompatible with any modern State; if it has no meaning—well, no need to preserve so misleading a label. In either case let us be quite clear that India will have no more of it.

Hindu-Moslem friendship cannot be erected on the basis of making Hindus adopt a Moslem religious tenet such as the Khilafat, any more than on that of making Moslems adopt a Hindu religious tenet such as reverence for the cow. Such friendship can only be brought about if Hindus and Moslems meet, not on the religious but on the civic basis of a common citizenship in a common motherland. It may have seemed a politically clever move to exploit a common hatred by harnessing a religious enthusiasm to it, we know now that the latter is as likely to turn against its ally as against its foe. Let us all realize that it has been the greatest blunder ever made by an Indian statesman to re-admit religion into politics under the cry of a Khilafat wrong.—*The Servant of India.*

An Indian Moslem on Britain and the Khalifat

Sheikh M. H. Kidwai of Gadia, Bara Banki, India, writes in *The Manchester Guardian* explaining the reason why India has taken up the boycott of Lancashire goods. He says, the Indians have two grievances. They are said to form part of the British Empire, but they find that their united voice in Imperial matters, which are of vital and sacred interest to them, is ignored, while full weight is given to that of the Colonies. They received a shocking instance of this in the peace settlement after the World War.

While the Indians did all they could to discharge their duties when the war was on, and poured out their blood and money to obtain victory for England, when the time of settling the peace came, they were altogether ignored, and the British Ministers preferred to satisfy the self-aggrandizing desires of the Greeks, than the legitimate and selfless demands of Indians. India is much more interested in Turkey than Russia was in Serbia, England in Belgium, or the British Colonies are in the Anglo-Japanese treaty. The internal peace of India and its immunity from external trouble depend upon the friendship of India with Turkey, i. e., Islam. It is the religious obligation of seventy-two millions of India's children to see to it that the Moslem Khalifa remains an independent and powerful sovereign so as to be fit for the honour of being the Defender of their Faith, that his temporal position and kingdom is preserved. At the time of the crisis, the Viceroy in India and the Ministers in England assured Moslems by solemn proclamations that "no question of religion was involved in the war," that Moslem "Holy places will be free from attack and molestation" and that the Khalifa "will continue to remain an independent sovereign, free from all non-Moslem influences and control." In January, 1918, Mr. Lloyd George definitely and after consulting with the Dominions and the different parties gave out a solemn pledge that the war was "not" fought "to deprive the Turks of their capital in Constantinople or of the rich and renowned lands of Thrace and Asia Minor." When the war ended these pledges and proclamations were completely dishonoured and the most cherished feelings of the Indian were wounded. Hindus, Moslems, Sikhs, moderaters, extremists, loyalists, persons of different races, creeds and parties all unitedly submitted memorial after memorial to the British Prime Minister not to dishonour his own words, not to disregard the Moslem sacred

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sentiments, not to prefer the interests of Greece to the interests of the British Empire. They spent thousands of pounds in sending deputations. But not only a deaf ear was turned to that, England played the most prominent part in tearing up the Turkish Empire to pieces and in depriving the Turks of even Thrace and Smyrna, their acknowledged "homelands." While France and Italy were ready to restore those homelands, England took upon herself to support the ambitions of Greece. England further undertook to impose the rule of Zionists in Palestine and of her own vassal in Mesopotamia. When Indians saw no other way to have their grievances redressed they took to the movement called the noncooperation movement. One stage of that is the boycott of British goods. British authorities did not ignore and defy Indians in the Muslim settlement alone. They inflicted most humiliating indignities, and allowed the perpetration of most heinous cruelties on Indians themselves in their own country. The Punjab atrocities are well known now all the world over and need not be described here. Those barbarities have cut deep into the national honour of India, and they will never be healed or forgiven until steps are taken to prevent them from occurring again and until those responsible for them are dismissed from the service of India and deprived of their pensions from the Indian exchequer. Indians so far have failed to have the Punjab grievance redressed and now the Hindus and Moslems have entered into a mutual compact that neither will give up their agitation until both their grievances have been satisfactorily removed.

The boycott of Lancashire goods has therefore been taken up by the Hindus and Moslems of India to put pressure upon the British Ministers and Government through the Lancashire voters to induce them to mete out justice to India and satisfy the Indian demands. All the agitation in India, which is becoming more and more serious, is due to the indifference of the British Cabinet to the demands of India, and can be settled in a day. Once the honour and position of India are reestablished, tariff questions will not take long to be settled between Lancashire and India to mutual advantage through reciprocal goodwill. But time is of great value and immediate steps are necessary otherwise India will become another Ireland.

Christ's Challenge to the Moslem Truthseeker

The Rev. N. L. Rockey, contributes the following on dealing with Moslems:

If he is a truth-seeker, he is honest and from his reverence for his own religion will revere Christ and seek to weigh any testimony about Him, for he already believes the "Son of Mary" to be one of the greatest of the Prophets.

If he is a truth seeker,—and such are legion,—he rather believes; that the Gospel is a corrupted story of Jesus and His wonderful works. But yet! since he can produce no better authenticated copy of the Injil (gospel) he will be ready to test this for all it may be worth. If you can get him to read the gospel with an inquiring mind, you are pretty sure to win him for Christ,—but, mind you, HE MUST HAVE HELP IN READING AT THE FIRST. Matthew or Luke are best for him to begin on—and then follow with the Acts. Leave John and Mark and the Epistles for later reading. Be sure to have your Bible with you while you work

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with him and handle it as a holy thing,—with something of the reverence which the Moslem shows for the *Koran*,—an object that he will never pound or use carelessly.

But what of the challenge? Use your Bible with the inquirer and get him first to mark and digest to a certain extent Christ's own words. I suggest the following verses to inculcate reverence and desire for more knowledge of Christ. Their challenge to the TRUTH-SEEKER is unanswerable.

PRELIMINARY: get into the spirit of worship: John 4: 23-24; Matt. 5: 8; 1 Cor. 2: 14-16; next examine

CHRIST'S OWN WORDS: John 7 17; Rev. 3: 20; Matt. 11: 28-30; John 15: 7; John 7: 37-39; compare John 20: 22 with 15: 26 and 16: 13, 15.

In other words, make it plain that he who approaches God in a devotional spirit seeking to know the truth about Christ, will certainly find Him and His peace. James 1: 5-6a.

The greatest care is needed in dealing with honest Moslem inquirers. Their difficulties must be met but no Scripture should ever be offensively applied to them. The following are several of their chief errors to which the Scriptures noted may be cautionsly applied.

I. MOSLEMS DENY THE DIVINITY OF CHRIST, BUT YET REVERENCE HIM AS A GREAT PROPHET:—God has given many revelations. There must be one greatest; Heb. 1: 1-2, an honest doubter does not cut away the ground from beneath him by denying the fundamental proposition. He accepts the theorem in Euclid to be true because others say that they have proved it true; then he under the teacher seeks to reason up to proving it for himself. As in Euclid so in religion: 1 John 4: 23, 13-15. Note: John evidently knew—had proved, what he wrote about, *e.g.*, 2 John 7; 1 John 2: 22-23. Paul, a credible witness, spoke very positively: 2 Tim. 1: 12; also 3: 1-5; Gal. 1: 6-8; Read also Rev. 22: 18-19; John 5: 43-47; John 10: 30-38; Mark 15: 39; compare Matt. 16: 16; 17: 5; 2 Pet. 1: 17-18. See also Luke 4: 41; John 7: 46; Mark 14: 61-62. Note the occasion and consequences of this confession and testimony.

II. MOSLEMS HONOR TRADITION OVERMUCH: Matt. 15: 2-3, 8-9; Mark 7: 8-13; Ps. 119: 100; Job 15: 10; 32: 6-9.

III. MOSLEMS HONOR GRAVES AND RELICS ALMOST TO THE POINT OF IDOLATRY: Matt. 23: 29; Compare Josh. 4: 20-24 with Hos. 12: 11 and Amos 4: 4 viz., that Israel let their reverence for places grow into idolatry. Also compare Numbers 21: 6-9 with II Kings 18: 4 where they let a sacred relic become an idol. They were punished when they let the Ark become a charm, a talisman, an object of confidence; 1 Sam. 4: 3, 11. God hid Moses' grave that they might not reverence it, and make it a place of pilgrimage, miracles, etc.: Deut. 34: 6. God took Elijah for the same reason: II Kings 2: 15-18. Even the places of the crucifixion, etc., are not known probably for the same reason.

IV. MOSLEMS RESPECT MAULVIS AND FATHERS ALMOST TO THE POINT OF WORSHIP: God forbids this: Num. 22: 5-7; Mark 7: 8-9; John 4: 12, 20; Acts 10: 25-26; Acts 14: 8-18; Gal. 2: 18; Matt. 4: 10; Rev. 19: 10; 22: 8-9. The story of the context of these texts should be briefly given, always emphasizing this point "the *entrance* of thy word gives light," but it gives understanding only "to the simple," i.e. the man of humble and contrite heart.

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BOOK REVIEWS

A History of Persia. By Brigadier-General Sir Percy Sykes, in two volumes with maps and illustrations. Second edition, Macmillan & Co., Ltd. London. 1921. £3.10.0.

The second edition of this important and valuable work is in many respects an improvement upon the first, published some seven years ago. Much has occurred in Persia in the interim. The war has produced many changes in the country, especially because of the part played by England in the improvement of communications, and the establishment, to a great extent, of law and order. The author of this work has himself played no insignificant part in these matters. His journeys through the country enable him to speak from personal knowledge of its geography, flora, and productions generally, and he has spared no pains in performing the task which he has set himself. This new edition gives us full details of all the latest occurrences throughout the country, and thus brings the history completely up to date. Besides all this, the text has been revised, and the early history of Persia has had much light cast upon it by additional study, and as the result of more complete exploration. In fact it may be said that now, for the first time, we have a complete history not only of the Persian Empire but also of its connection and points of contact at various periods with the other nations of the eastern world, in both ancient and modern times. On the whole, it may be safely said that General Sir Percy Sykes has made full use of his twenty-seven years of residence and travel in the Persian Empire, and has thus been enabled to give the world a work which for interest, accuracy of information, and knowledge of the subject dealt with, leaves little to be desired. The maps, so necessary for the student of history, are as complete and perfect as could possibly be expected, and the abundant and accurate illustrations add immensely to the interest of the student. These are taken from the relics of the most ancient period, and include many photographs of Assyrian, Susian, Elamite and ancient Persian monuments, together with those of all periods up to the present. The author gives us a very full sketch of the early history of Elam, Babylonia and Assyria, showing clearly how these countries affected the nascent nation, which was in due course to become the widespread Persian Empire. Having done this, he proceeds, in Chapter VIII, to tell us of the cradle land of the Aryans in general, and in particular of the migration of the part of this widely extended race into the country to which they afterwards gave their name, in its present form Irân. This is followed by a graphic and fairly accurate account of Zoroaster and the religion which he founded, together with its development and gradual corruption. We are then told of the rise of Media and the fall of Assyria. The Persians, at first subdued by the Medes, ultimately gained the supremacy and overcame the Babylonians, becoming the rulers of the known world on the fall of Babylon, and soon after of Egypt, under Cyrus and his son Cambyses. A very full narrative is given of the early Persian kings of the Darius' family, including the tale of the Great War with Greece under Xerxes, so well known from classical historians. In Chapter XIX

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we read of the decline of the Persian Empire. Then follows an account of the rise of Macedonia, culminating in Alexander's wonderful career and conquest of the Persian Empire. A detailed history is given of the successors of Alexander the Great and the spread of Hellenic culture and influence in the East. Parthia next comes upon the scene in its conflict with the Romans. Our author states what is known of the customs and religion of the Parthians, the introduction of Mithraism among the soldiers of Rome, though his sketch of the latter religion leaves much to be desired, and in a measure is far from accurate. We then enter upon the history of the Sassanian dynasty and the persecution of the Christians during the war with Rome. Chapter XXXVIII tells of the struggle with the White Huns, which is concluded in the next. In Chapter XL we have the history of Noshîrwan the Just, while the next chapter tells of the organization, language and architecture of Persia under the Sassanides. In Chapter XLIII we read of the overthrow of the empire by the Arabs. This is followed by a full account of the rise and conquests of Islâm, and the history of the first four Khalîfahs. In the 'Abbâside period we learn how Persian ability gained the accendancy over the Arabs in intellectual matters, though the courage and fanaticism of the latter had overthrown the Persian armies in the field of battle, and largely destroyed their ancient literature and even their language.

The second volume begins with a glowing account of the Golden Age of Islâm, in which the writer does more than full justice to the Arabian learning and civilization, though he fails to dwell upon two important facts:—one the immense debt due to the Syrian, Greek and other Christian subjects of the Arabian dynasty, through whom all translations from the Greek and other ancient literatures were made into Arabic, and the torch of learning thus handed on to posterity; and the other that the transmission of thought and learning within the Mohammedan Empire was possible then only because of the rise of the Mu'tazilah school of philosophy, which was completely opposed to Islâmic teaching. The latter therefore has no claim to the transient glory of this enlightened age. Indeed it was the restoration of rigid Mohammedan orthodoxy which brought on the intellectual darkness that still hangs over all fully Islâmic lands. Chapter LI tells of the orthodox reaction which produced such sad results, and records the decay of the Khalîfate, and the revival of Persian independence. Then comes the narrative of the rise and fall of the Seljuk Turks, followed by a sketch of Persian literature before the coming of the Mongols. A graphic picture is drawn of the terrible invasion of the Mongols and the fall of the Khalîfate. Our author enters almost too fully into the woes of Persia under her Tâtâr desolators, such as Tamerlane and his successors. A good account of the Safavi dynasty follows, and of the incessant wars that ensued. We see the first visits of English and other European travelers, and the beginning of western influence in Persia. A graphic sketch is given us of the Afghân invasion of Persia and of its overthrow, of the rise and conquests of Nâdir-Shâh, and of the short lived dynasty that followed. Chapter LXXIV tells of the foundation of the Qâjâr dynasty in Persia, which still holds the throne. The rest of the book may be said to deal with Modern Persia and the vicissitudes through which it has passed and is now passing. A very full account is given us of the events and con-

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sequences of the Great War, as far as Persia especially is concerned. The amplitude of detail with which these matters are treated, though entirely out of proportion to the rest of the history, enables the reader to obtain a very exact acquaintance with the present position and future prospects of this ancient land. Sir Percy Sykes' intimate association with these matters, of which he very naturally feels that he may say *"quorum pars magna fui,"* renders the narrative of especial value and interest. It would be hard to speak too enthusiastically of the exactness of the excellent maps and the abundance of the illustrations which render this work almost all that could be desired in the way of a History of Persia. The list of authorities appended to the second volume contains nearly all the works which throw light on the subject from the earliest times to the latest. We regret, however, that there sometimes appears in the author's pages a prejudice against the Biblical references to Persia, including Elam, and a decided tendency to accept the *dicta* of the so-called Higher Criticism, oblivious of the fact that its "operose constructions" are already being swept away by the advancing tide of more thorough study of the actual facts revealed by the ancient monuments. The Book of Daniel seems to provoke Sir Percy Sykes' animosity, especially through its accuracy, which occasionally he fails to notice. He therefore attributes to the Prophet mistakes made by others. In spite of this drawback, which must be largely due to the spirit of the age, we are indebted to Sir Percy Sykes for an admirable and most excellent history of Persia, and one which will long hold the field against all possible competitors.

W. St. Clair Tisdall.

Die person Mohammeds in Lehre Und Glauben Seiner Gemeinde, von Tor Andrae, Stockholm. 1918.

This is a rather belated notice of an academic thesis of a Swedish scholar, published as No. 16 of *Lundell's Archives d'Etudes orientales* which has just reached us.

It is not a life of the Prophet in the ordinary sense, but an attempt to trace the growth of the "Mohammed Myth" (if we may borrow the phrase from Drews) among his followers. Caetani has pointed out how "we see the figure of Mohammed through a thick veil, which distorts all his most essential traits, and we find it embellished with many elements foreign to his true nature, which were arbitrarily added at later periods. In other words, we have the latest edition *"revidierte und verbesserte"* of a work to which the constant solicitude of many generations has contributed. And the researches of Goldziher, Caetani, Lammens, and earlier of Sprenger, have only served to emphasize the fact pointed out by Horovitz that the "Prophet had to enter into the heritage of his predecessors and wrap around him their mantle of saintship. His erstwhile heathen countrymen transferred to him the powers which they had formerly ascribed to their *Kahins;* the new converts from the old civilizations assigned to him the attributes of their former saints."

Tor Andrae approaches the question from the wider angle of Comparative Religion, an indication of which he had already given in an article "Die Legenden von der Berufung Mohammeds" published in the Upsala journal *Le Monde Orientale* for 1912 (Vol. VI). Since the researches of Goldziher we have been familiar with the fact that "old Arabian *motifs,* interpretations of Koranic passages, Jewish tales of godly

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men and pious Rabbis, Apocryphal Gospels and legends of Christian Saints, old heathen, Buddhist and Zoroastrian elements, all, even as early as the first century of the Hegira, had to contribute their share towards the embellishing of the picture of the Prophet." (Horovitz.) (See Goldziher's "Religion des Islams" in Kultur der Gegenwart, 1906, pp. 100, 101.) But we are none the less grateful to see the material for this judgment brought together and treated in a masterly manner in the monograph before us.

Chapter I deals with the Prophet legend, and critically considers the birth and childhood stories, the Ascension, food and water miracles, miracles of healing, miracles on trees and animals and transformations, the cleaning of the heart, the splitting of the moon, and then considers the later development of the legends.

Chapter II concerns the miracles of the Prophet in theology, particularly with the so-called miracle of the Koran and the controversy over this.

Chapter III is on the infallibility (*'isma*) of the Prophet, and the teaching thereon in the ancient tradition, among the Mu'tazilites, the older Ash'arites and the mystics.

Chapter IV takes up the question of the Person of the Prophet and Sunna, and more particularly with the question of the Prophet as the model of the moral life.

Chapter V. The Koran of the Prophet and Piety. Here starting with the teaching on the mercy of God, he deals with the doctrine of the Prophet as intercessor, Mohammed's superiority over other Prophets, his position as revealer of the Divine mercy, his seat at God's throne, and his life since his death.

Chapter VI takes up the most important consideration of all, viz, the development of the Prophet cultus. Here he lays stress on the connection between the Hellenistic conception of the God-man and the Imam idea of the Shi'as, and traces the influence of this Shi'a belief in Sufiism in five directions: (1) the idea of intercession, (2) of pre-existence, (3) of the Logos idea, (4) the superhuman equipment of the Prophet, (5) the mystico-personal relation of the Prophet.

The whole is preceded by an illuminative essay on Mohammed's consciousness of his prophetic vocation, which alone is worthy of the closest consideration of all serious students of the origin of Islam, and the whole treatise, for which the author apologizes in his *Vorwort,* deserves a place alongside Goldziher, Caetani and Lammens, among the most notable contributions of our generation to Islamic origins.

The fact that the book appears under the approbation of such well-known Islamic scholars as Hurgronje, of Leiden, and Ignaz Goldziher, of Budapesth, is a sufficient guarantee of the value of the scholarship in that direction, while the veteran Dr. Nathan Zöderblom gives it his *imprimatur* from the standpoint of the modern science of comparative religion. What better introduction could a book have?

It may be interesting to some to know that it was from Tor Andrae's notes that the late Prof. Goldziher's lectures before the University of Upsala were set up and printed under the title: *Islam fordom och nu. Studier i Korantolkningens historia,* in 1915.

Cairo. ARTHUR JEFFERY.

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Barbary: The Romance of the Nearest East. By A. MacCallum Scott, M.P. London: Thornton Butterworth, Ltd. Pp. 222. 12/6 net.

One of the latest books of travel on Algiers and Tunis. Mr. Scott writes with picturesque pen. He has humour and imaginative charm. In a series of lively chapters we have sketches of scenery, ancient civilization, present day life and wayside adventure. Regarding Islam he says, that this religion produces a painful or humourous impression, according to the temperament of the observer, because of the apparent utter divergence between faith and works on the part of these zealous worshipers. They have a great zeal for prayer, but are lax in their morality.

"Joseph Thomson, the African explorer, who had thought favourably of Mohammedanism before he visited Morocco, wrote: 'It was difficult to grasp the fact.....that absolutely the most religious nation on the face of the earth was also the most grossly immoral. In no sect is faith so absolutely paramount, so unweakened by any strain of scepticism, as among the Mohammedans of Morocco. Among no people are prayers so commonly heard or religious duties more rigidly attended to. Yet side by side with it all, rapine and murder, mendacity of the most advanced type, and brutish and nameless vices exist to an extraordinary degree.'"

The last chapter describes the task of France. Fifteen centuries ago all this region was a flourishing Roman province, plains which are now desert were then cultivated. Great cities, with all the luxury and refinement of Rome, existed on the frontiers of the desert, and magnificent roads penetrated everywhere. Here the Christian Church first came to power. It was the land of Tertullian, Cyprian and Augustine. After the Mohammedan deluge, both Rome and Christianity went under Africa; the Dark Ages fell like a curtain. France has now taken up the task of Rome, and her methods. She has subdued the robber tribes, built roads and railways, irrigated the desert, established schools, post offices, boulevards, newspapers. She has even introduced popular elections. The author draws a somewhat unfair contrast between the results of the British occupation of Egypt and those of France in Barbary. Will France succeed where Rome failed? he asks. "I am not sure. It is too early to venture on prophecy. The great experiment is only at its beginning. There are many factors which require time for development, and whose significance is obscure. France has taken Rome for her model, but France is not Rome, and she has to contend with two factors which were unknown to the Romans—Religion, and the modern theory of Democracy, which has dominated France since the Revolution."

"The Mohammedan religion has a stronger hold on the African population than any of the old pagan cults which existed in the time of the Romans. It is as hard and as self-centered as a diamond. It opposes a blank wall to the most active and stimulating ideas and motive forces of our civilization. It is a spiritual armour against Europeanization. It does not yield. The soul of Africa is still the soul which Mohammed gave it from the Desert."

S. M. ZWEMER.

The Lebanon in Turmoil; Syria and the Powers in 1860. Yale Oriental Series—Researches—Vol. VII. Pp. 203, by J. F. Scheltema, M.A., Ph.D.; Yale University Press.

This volume may be divided into two parts: the first comprises "The Book of the Marvels of the Time Concerning the Massacres in the Arab

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Country," by Iskandar Ibn Yakub Abkarius; and the second comprises the "Introduction and the Conclusion" from the pen of Dr. Scheltema, the translator of the first part.

These two parts present a most interesting contrast. The first was written by a Christian who was living in Syria at the time of the events therein recorded, and he gives a graphic description of these massacres which aroused the indignation of Europe and America. With the villages of the Lebanon on fire, and the blood of his fellow Christians flowing freely around him, the author could not possibly see more than one side of the question. The second part, written about half a century later in the light of impartial history thousands of miles from the scene of the disturbances presents the case under a different aspect. Without condoning the atrocities committed, Dr. Scheltema throws light on the causes which led up to them; and if the Druses had not forestalled the Christians they themselves would have been exterminated, being as they were a small minority. It was a death and life struggle to them and naturally they took the view that "all is fair in love and in war."

Dr. Scheltema gives in his "Conclusion" another instance of history repeating itself. The jealousies of the powers after the World War reminded him of the years 1840 and 1860; and the reviewer might add that the ecstasy of the Maronites over the French occupation of 1918 was a repetition of their ecstasy when the troops of Napoleon III landed in Beirut in 1860. Besides, the Zouaves of 1860 (see page 165) find worthy successors in the Colonial troops of the present occupation. The first occupation lasted only ten months, during which the French did not interfere in the government machinery, otherwise the same change of feeling witnessed at present would have shown itself then, and would probably have cured the Maronites and the Roman Catholic sects of that blind love for France, based on that unstable foundation called "Tradition," which to quote the French lexicographer Larousse means "stories true and false transmitted by word of mouth"—perhaps more often false than true.

It would be well if the "Introduction and the Conclusion" were translated into Arabic and circulated widely throughout the East. They are extremely well documented, and will not fail to show Orientals the folly of pulling chestnuts from the fire for the Western Nations, and that it would be in their own interest to follow the old Eastern saying: "Your next door neighbour is more useful to you than your brother who is far away."

The translator states in note eighty-one at the foot of page 65 that Al-Hazmiyah is "known for centuries as the last resting place of the learned Faris ash-Shidyaq." This statement needs some explanation as Faris ash-Shidyaq, known as Ahmed Faris ash-Shidyaq, died as recently as 1887 or 1888.

B.

Een Javaansche Primbon Uit de Zestiende Eeuw. Inleiding, Vertaling en Aanteekeningen. Academisch Proefschrift. Door Hendrik Kraemer. Leiden: Firma P. W. M. Trap. 1921. Pp. 239.

Dr. Snouck Hurgronje, of Leiden University—to whom this book is dedicated by his pupil—might well be proud of such evidence of scholarship. The essay deals with a Javanese manuscript of the Sixteenth Century on Islam; apparently a collection of Moslem religious lore from

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Arabic sources especially the *Hadith,* Ghazali's *Ihya,* the *Talkhis* of Nawawi and the *Tawhid* of Ali Shakur.

In chapters one and two, we have the text of the manuscript critically considered. The third chapter deals with religious life in North Sumatra in the Sixteenth Century, because the manuscript doubtless had its origin there. Chapter four gives an account of the later religious literature, especially the *Primbons* or collections of a mystical character.

Chapter five gives the outline of Mysticism as taught in Java, and its sources together with the magical practices based upon its teachings. A final chapter shows the effect of this type of literature upon the Javanese Moslem mind.

Pages 136 to 193 give the translation of the manuscript followed by Notes, a Bibliography and a complete Index. In his conclusions the author urges the importance of establishing a school for comparative language study in the East Indies. He has made a special study of Arabic and Islam, also visiting Cairo, and is under appointment as advisor to the Bible Society of the Netherlands.

S. M. ZWEMER.

Arabian Medicine. Being the Fitzpatrick Lectures delivered at the College of Physicians in November, 1919, and November, 1920. By Edward G. Browne, M.B., F.R.C.P. Cambridge University Press. 1921. Pp. vii-138. 12s. net.

Except for a German work by Dr. Opitz entitled "Der Medicin im Koran," which strangely is not mentioned by Dr. Browne, this is the first connected account of medical science and literature among Moslems. The importance of the subject is evident when we remember that by Arabian medicine he means "that body of scientific or medical doctrine which is enshrined in books written in the Arabic language, but which is for the most part Greek in its origin, though with Indian, Persian and Syrian accretions, and only in a very small degree the product of the Arabian mind. Its importance, as has long been recognized, lies not in its originality, but in the fact that in the long interval which separated the decay of Greek learning from the Renaissance, it represented the most faithful tradition of ancient wisdom, and was during the Dark Ages the principal source from which Europe derived such philosophical and scientific ideas as she possessed."

The first lecture deals with the periods of Islamic history, the transmission of Greek learning and the contributions made to medical knowledge by Syrians and Persians. In the second lecture the author goes on to trace the history of Arabian medicine proper, mentioning among the great number of writers four who stand out prominently: 'Ali ibn Rabban, Abu Bakr Mohammed ibn Zakariyya ar-Razi, 'Ali ibn 'l-Abbas al-Majusi, Abd 'Ali Husayn ibn Sina (Avicenna). All of these wrote voluminously, especially ar-Razi, some of whose medical tracts were translated into Latin, French, and other languages. In the third lecture we have a recapitulation of Arabian popular medicine and an account of medical practice at the time of the Crusades. Anecdotes are given in some cases of amusing and notable cures as recorded in Arabic and Persian literature. The fourth lecture deals with the contributions made to the science of medicine by the Moors of Spain, especially the school of Toledo.

The author's conclusions are summarized in his statement: "From

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the narrowest utilitarian point of view it is not likely that even the profoundest study of the subject will yield any practical results of importance, seeing that the whole system is based on a rudimentary Anatomy, an obsolete Physiology, and a fantastic Pathology." He fails, however, to show that it is this very obsolete and fantastic system which still holds in its grasp the masses in nearly every Moslem land. The reason is evident. Arabian medicine is based upon Moslem tradition. The little handbooks entitled *Tib-an-Nabawi* are universally read and obeyed, because they relate what the Prophet of God said and did in emergencies. The Arabs of the interior of Arabia and the villagers of the Delta still believe that, excluding the rare case of a perfect equilibrium, "every individual will be either of the Bilious Complexion, which is hot and dry; the Atrabilious or Melancholic, which is cold and dry; the Phlegmatic, which is cold and moist; or the Sanguine, which is hot and moist. In treating a hot, cold, dry or moist disease with a food or drug of the opposite quality, regard must be paid to these idiosyncrasies. The Natural Property inherent in each food or drug exists in one of four degrees. Thus, for example, such a substance if hot in the first degree is a food; if hot in the second degree, both a food and a medicine; if hot in the third degree, a medicine not a food; if hot in the fourth degree a poison. Another fourfold division of substances which react on the human body is into those which act beneficially both internally and externally, like wheat, which in the stomach is a food, and externally a poultice to "ripen" wounds or sores; those which are beneficial only internally, but mischievous externally, like garlic, which, taken internally, increases the natural heat, but applied externally acts as a poison; those which are poisons internally but antidotes externally, like Litharge (*murdasang*) and Verdigris or Acetate of Copper (*Zangar*), and lastly those which both externally and internally act as poisons, like Aconite and Ergot."

It is true, as Dr. Browne says (page 65) that these popular superstitions are at present exposed and denounced by the more enlightened and educated classes, but the hold of Tradition is strong, and we regret that an entire lecture was not devoted to Arabian Medicine as given in the Koran and in orthodox collections of Tradition. Are the latter not one of the acknowledged sources of Islam, and as authoritative in most respects as is the Koran itself?

Written in a fascinating style, the book is extraordinarily rich in facts, accurate in detail and fills a distinct gap in Islamic lore.

S. M. Z.

A Short History of the Saracens. Being a concise account of the rise and decline of the Saracenic power and of the economical, social and intellectual development of the Arab nation. By Ameer Ali Syed. London: Macmillan. 1921. Pp. xxi-640. 12/-net.

The first edition of this well-known history of the Saracens appeared in 1899. There have been reprints. The present edition is revised, and comes at an opportune moment, when the whole world is interested in the future of the Near East. Were it not for special pleading on the part of the learned author, especially in the earlier chapters, we would unhesitatingly commend the book as a compendium on the subject. However, the "blind spot" to the facts of early Moslem history appears in such a statement as: "After the death of Khadija. Mohammed, in accordance

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with Arab customs and the old patriarchal ways, married several wives, partly with the object of uniting hostile tribes, and partly to provide means of subsistence to helpless women." Or the impression given that Islam only used the sword in self-defense. Compare with this, for example, the statement of al-Baladhuri, in Dr. Hitti's translation of the *Kitab Futuh al Buldan* (page 21), quoting from Mohammed himself: "All districts or cities were conquered by force, except al-Medina, which was conquered by the sword."

In his preface the author points out that "a great Empire which claimed the heritage of the Abbasside Caliphs has practically disappeared; whether it will rise again from its ashes remains to be seen. But the story of the Saracens, like that of the Ottomans, has a moral which will strike every student as one of the lessons of history." Doubtless the reasons for this downfall were similar to those given in the days of Merwan by one of the royal family.

"We gave to pleasure," he said, "the time which it was our duty to devote to public affairs; the heavy burdens we imposed on the people alienated them from our rule; harassed by vexatious imposts and despairing of redress, they prayed for deliverance from us; our domains became uncultivated and our treasuries empty; we trusted our ministers, they sacrificed our interests to their selfish aims and ambitions, and conducted the administration without our participation and our knowledge. The army, whose pay was always in arrear, sided with the enemy in the hour of danger; and our allies failed us when we needed them most. But our ignorance of the public affairs and the events which were passing around us, was one of the principal causes of the fall of our empire."

The maps, charts, illustrations and index are excellent in every way.

Z.

A History of Sinai. By Lina Eckenstein. London: S. P. C. K. 1921. Pp. 202. Price 8/6.

The author has first-hand acquaintance with the country, where she has worked with Professor Flinders Petrie. She traces its history from the earlier records, when Sinai was the mining region of the Egyptian Empire, through the Exodus, and the eras of the Christian monks and the Moslem invasion, down to the present day. She visited Sinai in the winter of 1905-6 and writes of the history of the Peninsula as an early centre of "moon-cult," an Egyptian sanctuary even before the days of Israel. Three chapters deal with the exodus period; then follows the story of the Nabateans, the Hermits of Sinai and the building of the Christian convents, the fortifications of which date to 527 A.D.; the struggle with the Saracens and during the Crusade period brings the narrative to modern times; and the last chapter gives Sinai's history during the Nineteenth Century.

Interesting in every respect, the book is marred by its destructive critical viewpoint, especially in chapters seven and eight. The Burning Bush becomes a desert campfire, Jehovah a tribal god, the Passover a rite against plague, and the Glory of the Lord (Exodus 16: 10) was the new moon! The Israelites fed on manna from the Tamarisk bush, and Moses discovered a water hole instead of smiting the rock.

Z.

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A Christian's Appreciation of Other Faiths. A study of the best in the world's greatest religions by the Rev. Gilbert Reid. Chicago: Open Court Publishing Co. Pp. 305. Price $2.50.

These lectures were delivered in Shanghai, China. They were given under the auspices of the Billings Lectureship, controlled by the Unitarian Association of Boston. The treatment of Islam is full of inaccuracies and misprints. Ishmael is *not* considered "the progenitor of the Mohammedan faith." The Moslems do *not* give reverence in turn to the six greater prophets at the different periods of prayer. Mohammed knew nothing of the Gospel of Barnabas, and could not possibly have used it as his source for his knowledge of Jesus. It is ridiculous to imagine that this late forgery was current in Arabia in the sixth century. Islam did not teach the observance of covenants made with idolators nor even with Christians. The writer truly says that the Unitarian and the Moslem are akin in cardinal religious beliefs. "Between the Unitarian and the Moslem there is a fraternal spirit"; but it is not true that historic Christianity "drinks at the same fountain, though from a different cup," as does Islam. One great lesson from these lectures is, however, important: appreciation of other faiths is desirable and productive of good, provided that it does not lead to blindness and superficiality of judgment.

Z. S. R.

The Faith of Islam. By Rev. Edward Sell, D.D., M.R.A.S. Fourth edition revised and enlarged. Madras. 1920.

This is the latest edition of Canon Sell's work, which first appeared in 1880 as a tall thin volume of xiv, 270 pages, was reissued enlarged in Trübner's Oriental Series in 1896, was again enlarged considerably in a third edition published by the S. P. C. K. in 1907, and now appears again from the S. P. C. K., Madras, in its final form as a substantial volume of xii, 466 pages.

The form of the previous edition has been kept in this one, and the most important additions are the account of Ahmadiyya Sect added to Chapter III, and the substitution of an essay on "The Authenticity of the Traditions," as appendix A, in place of the earlier one on *'Ilmu 't-tajwid,"* though considerable additions have been made in the body of the work, particularly in the matter of quotations from works which have become available to the author since the appearance of the previous edition.

Though not as complete as one would wish, we know no better compendium of the facts concerning the religious life of Islam. Canon Sell has the art of putting concisely and in a readable form matters which from their nature are somewhat dry and abstract, and he is eminently fair in his judgment. A criticism levelled at previous editions, however, also holds for this one, viz, that it is written from the Persian and Indian standpoints, rather than from the Arabic.

The most serious criticism we have to make is that the book takes no account whatever of the mass of work done by modern European scholars for the elucidation of the problems of Islam. In the section on the *Koran* there is no mention of the work of Hirschfeld or Barth, of Paul Casanova's revolutionary theories, or Dr. Alphone Mingoma's important monograph which stirred the Qadianis so considerably; even Nöldeke's

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Geschichte des Qorans is still quoted from the old edition of 1861. Again in the appendix on "Authenticity of Traditions" there is no reference to the work of Caetani or Henri Lammens, and Goldziher's epoch-making work seems only to be known through the article of Canon Gairdner in the *Moslem World* for October 1915. On the development of law and practice reference is made to Margoliouth's Hibbert Lectures, but Goldziher's Vorlesungen is apparently quite as unknown as the essays of Hurgronje. The note on Moslem philosophy appears to be based on de Boer with occasional reference to Munk and Macdonald, but no notice is taken of the numerous and immensely important works of Horton and Carra de Vaux, and the same omission is noticeable in most sections of the book. This defect is a serious detraction from the value to students of an otherwise excellent compendium.

The printing and binding leave nothing to be desired.

A. J.

The Redemption of Saint Sophia. An historical and political account of the subject by Rev. J. A. Douglas. London: Faith Press. Pp. 79. 2/6d.

This is the second edition of a plea for the restoration of Saint Sophia to Christian worship. It is not an attack on Islam or the Turks, but an appeal to international justice, and especially to Great Britain. The author traces the history of the Church, gives an account of its condition, and summarizes as follows:

"If you could stray unknowingly into Saint Sophia you would not fail to identify it as a church. You would see the consecration crosses on the huge columns. You would read the graven 'I am the Door of the Sheep' on the great bronze door, and would guess the missing words from many a text and prayer. The great green shields which bear the names of Allah and Mohammed and Abu Bakr and Omar and Othman and Ali, the heroes of Islam, look out of place. The building faces to the east where the sun rises to typify the True Light of the world. But the prayer mats are laid in line with the mihrab in the apse, which looks south-east. The whole place seems twisted on its axis, and is askew. More, just as at times, the rays of penitence light up the heart which though stamped for ever with the image of the Living God, has been entered and is possessed of evil spirits, there are days when the sun shines into Saint Sophia, and you can see the outlines of the figure of Christ and His Mother and the Saints under the layers of plaster."

Churches in Making. Annual report of the Society for the Propagation of the Gospel in foreign parts. 1920. London. Ninepence net.

It is a far cry from British Guiana to South Africa, but in both places the influence of Indian Islam is noticeable. In the first place this is due to English trained Doctors and Lawyers, while in the latter its impact results in the degradation of women. Thus Islam's ranks are swelled. The report is a lesson in Christian Geography. B.

Charles de Foucauld, explorateur du Maroc, ermite au Sahara, par René Bazin. Paris: Plon. 1921; pp. 478. 10 francs.

The author compares the life of Charles de Foucauld with that of Francis Assisi. Space does not permit us to give a complete analysis of this interesting biography, which describes his youth, his voyage of ex-

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ploration in Morocco, his scientific researches, his conversion, his subsequent obscure and poverty-stricken life, followed by his novitiate at the Beni-Abbes, and his transfer to Hoggar, where he was assassinated by the Senussi in 1916.

That it is possible to reclaim Islam, was his firm conviction; but the Mohammedans must first be "tamed," and the seed sown patiently and unhurriedly. Quoting from de Foucauld, the author says: "Good priests are wanted in sufficiently large numbers; not to preach—such would be received in precisely the same way that our Breton villages would receive the Turks coming to preach Mohammed—but simply to live among them, to make themselves beloved, to inspire esteem, confidence, friendship; there is need of Christians (laymen) both men and women, to come into still closer contact with them, to enter where the priests could not possibly enter, and by their lives to be examples of Christian virtue, of the Christian home, the Christian spirit; good Christian nuns are needed to tend the sick and to educate the children. Let but such a method be adopted, and the conversion of the masses will come, in twenty-five, fifty, a hundred years; but it is bound to come, like the ripening of fruit, in season."

Father de Foucauld laboured under no delusion. He knew that he himself would not see the fruit of his labours, but he carried on silently and determinedly, for, cries his biographer, "It is a terrible thing to have a vocation, when he that is called to it is resolute with a strong will and ready to obey to the death."

"Missionaries so isolated as myself are rare," said de Foucauld, "Their role is to prepare the way so that the missions that come after will find the people friendly and trustful, souls already familiar with Christianity, and a few even ready to be converted." He did not believe in forcing his faith upon them, however, nor in hurrying their conversion. First to study the field, and then to make himself known and loved by them was his programme. "It is frightful to think how ignorant we are of our Africa," says the author. Father de Foucauld knew his own little corner of Touareg well. "He knows our language better than we do," the natives used to say. And it was not only their language, but their soul; and this knowledge he faithfully tried to hand down to those that would come after him. He translated the New Testament into the Touareg language, and wrote a grammar; he compiled a Touareg-French dictionary, and collected and translated some Touareg poems. All of these works are of considerable and authoritative value, but he never consented to have them published in his own name. This shy and retiring trait was characteristic.

trans. from H. C. in *Missions Evangeliques*

Missions et Christianisme Social. Paris, Société des Missions Évangéliques, 102 Boulevard Arago. Pp. 124. 5 francs.

A special number of the *Social Review* of French Protestantism, dealing with missions from the standpoint of the Christian socialist. The subjects range from the abolition of slavery in the Antilles, to Bolshevist propaganda in Indo-China, and all emphasize the dual nature of missionary work—the conversion of the individual and the transformation of Society.

The last paper, by Émile Brès, on Missions in Moslem lands, maintains that since Islam is not only a religion, but a social system affecting

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the whole life of the people in the domain, it can only be replaced by a social Christianity which is superior.

The writer describes an interesting work in French territory (North Africa) begun among the young Kabyle soldiers returned from the war. At Il-Maten a school for evangelists and a carpet school are the nucleus from which it is hoped to develop a Christian community centre, including a church, a dispensary, a foyer similar to the Y. M. C. A., with houses for workers and missionaries.

This effort in community service is only part of a vast missionary social scheme already being realized by the Methodist Episcopal Church, which has established foyers in Algiers and Tunis, and is attempting to do the same elsewhere. The aim of the missionary statesmen in charge, is the spiritual and social regeneration of North Africa by the Gospel.

H. C.

Assyrian Church Customs and the Murder of Mar Shimum. By Surma d'Bait Mar Shimun. Faith Press. London. 1920. Pp. 119. 2/6d.

Gives an account of the so-called Assyrian Church and its branches of the Church Catholic, their ecclesiastical customs, festivals, pilgrimages, magic arts, marriages and funerals; the nine degrees of the clergy and the seven Sacraments. One can learn much also of the habits of the people, their handicraft and trade, their relations with the Turks and Kurds before the war. Then came the great tragedy; the nation was almost destroyed, more than 4,000 souls destroyed by murder, famine and pestilence; homes were destroyed, ancient books burnt, their habitation left waste. The author concludes with the earnest prayer to England that she will not abandon those whom she has saved in the past, and whom in the hour of danger she was willing to call Allies. Z.

Arabic Thought and Its Place in History. By de Lacy O'Leary, D.D. 1922. Kegan Paul, Trench, Trübner & Co. Price 10s. 6d.

The reviewer took up this latest volume of Trübner's Oriental Series with great expectations, but laid it down with a keen sense of disappointment. Dr. O'Leary had a wonderful opportunity of writing a critical history of Arabic thought, and setting forth its value as well as its limitations when viewed comparatively, but he has missed it. The very title is a misnomer, for there are whole fields of Arabic thought that he has not touched upon, and much of what he does discuss is not Arabic. This is the less serious, however, as in his Preface, he limits the scope of his book. "It is the effort of the following pages" he says, "to trace the transmission of Hellenistic thought through the medium of Moslem philosophers and Jewish thinkers who lived in Moslem surroundings, to show how this thought, modified as it passed through a period of development in the Moslem community and itself modifying Islamic ideals, was brought to bear upon the culture of medieval Latin Christendom."

Taking the book, however, as a history of Arabian Aristotelianism, for this is practically what Hellenism in Moslem thought amounts to, the author has done nothing more than put into an easily readable form some general information as to the various groups of theological and philosophical writers of the Moslem world. None of the pressing problems in the study of Arabian Aristotelianism are faced, and what is more amazing, no reference whatever is made to the important contributions which have been made in recent years to the solution of this

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problem by such scholars as Goldziher and Max Horten. For instance Chapter I deals with the "Syriac version of Hellenism" and Chapter IV, with "The Translators," but no attempt has been made to work out the distortions of Aristotle's thought due to its transmission through poor translation. Again, in his treatment of Sufiism, the author follows Prof. Nicholson in holding a Neoplatonic basis, but the thorny question of Vedantic influence, and the equally thorny one of Zoroastrian substratum, have not been ventured on. Moreover even in the treatment of Aristotelianism, where we might have expected a systematic elucidation of the development of the different phases of Aristotle's thought among the Moslems, we have only disconnected hints.

As a popular introduction to Moslem philosophical thinking, however, Dr. O'Leary's book may be of excellent service. He writes easily and simply, and gives abundance of interesting reading on the different thinkers from the Mu'tazilites to Ibn Rushd, touching their lives, their environment, and the general character of their thought. The author is at his best in the Chapter on Sufiism, which provides an excellent introduction to this most fascinating phase of Moslem thinking.

Frequently the author speaks with a dogmatism which is hardly warranted by the present state of our knowledge, and sometimes his conclusions and statements are exceedingly doubtful, as the Philonic origin of John's Logos which he asserts on p. 13, his philology on p. 269, the Semitic migrations on p. 63. There are numerous misprints, particularly in the spelling of names, and what is an unpardonable sin in a work of this nature, the book has not even the suggestion of an Index.

ARTHUR JEFFERY.

Zionism and World Politics. A Study in History and Social Psychology by Horace Meyer Kallen, Ph.D., of the New School for Social Research. London: William Heinemann. pp. xii—345.

The writer in his preface states with truth that there never was a time when the knowledge of the truth about the Jews was so needful as an antidote to prejudice regarding them, both among the Jews themselves and Gentiles. His studies of the subject began in 1915, and some of them appeared in various journals. Tracing the origin and basis of Zionism, he follows out its program and parties with great insight and without prejudice. The chapter which deals with Palestine and the Near East, after the treaties of Versailles and St. Remo, touches on Islam and its relation to the problem, and therefore specially interests the readers of our Quarterly. He shows that the settlement of international relations in the Near East became the usual displomat's game of grab, in which Turk and Arab began to play their own hands. We quote: "For the Turks the play was desperate. They had been refused all consideration by the Council of Four, in terms as unmistakable as they were stinging. Their state, even such as it had been, was completely ruined, and their pre-war pan-Turanianism was bankrupt. There remained a nationalist eastward propaganda among the more or less Turanian stocks from Anatolia to the Carpathians, and a religious general propaganda among the Moslem faithful. Pan-Turanianism and pan-Moslemism were preached at one and the same time. The nationalist leader, Mustapha Djamil Pasha, produced a reconciling formula for these essentially irreconcilable doctrines. 'I preach,' he declared, 'Islam as a race.' At the same time he made use of Islam to foment and

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increase the unrest in Moslem India, Egypt, and Syria. By the Moslems of India, whose nationalist preoccupations would be well served by such an occasion, the Turkish peace and the integrity of the Turkish Empire was converted into a religious question of the Khalifate. In Egypt and Syria the conception of the unity of the Moslem world was made the basis of a bitter anti-European propaganda."

This provoked anti-Semitism also among high officials, and the Balfour Declaration was not always observed. He claims that even missionary interests at times organized anti-Jewish propaganda, but also admits the general stupidity, ignorance and incompetence of Palestinian Jews, and "their unparalleled disunion, their sectarian, national, linguistic, and other quarrels."

Altogether these studies are broad, sane and unpartisan. The book is well written and has an excellent index. Z.

Three Travellers in North Africa. By the Hon. Emily Ward, with photographs and a chapter on Southern Tunisia by Lord Leigh. And a preface by the Hon. Agnes Leigh. John Lane. The Bodley Head. London. pp. 220. Price 6/—net.

A record of a four-months' visit during the winter of 1919-1920 in the more remote districts of Algeria and Tunisia. Three routes were followed: from Algiers southward beyond Laghouat into the country of the Mozabites; again through Bougie south, to the west by the way of Satif and Biskra to Toughourt and Zawia, returning by way of Constantine. The third journey was along the eastern coast of Tunisia, including the island of Djirba. Though sketchy, the information is always interesting, and generally accurate, while the illustrations and map leave nothing to be desired.

Die Stellung Der Frau in Indien (Halat el-Mara fi l-Hind) von Zain el-Abdin. Aus dem Arabischen ins Deutsche ubersetzt von Dr. O. Rescher, Berlin, Der Neue Orient, 1918.

A study of the life of woman in Islam in North India, by the professor of the former German University in Jerusalem. He contrasts the supposed moral evils due to enforced monogamy with the better social system of limited polygamy authorized by Mohammed. The preface is by the German Orientalist, Kampfmeyer. We regret so late a notice of a book that is important because written from the Moslem standpoint.

An Introduction to Missionary Science. Edited by G. A. Gollock and E. K. Hewat, Oxford University Press. pp. 167. Price 3/6d.

A scholarly and up-to-date statement of the Christian message, and its presentation through various forms of mission work. The new problems arising out of social and political unrest throughout the world today are indicated, and there is counsel on personal relationship both inside and outside of missionary circles, and with the church of the land, which every one entering the mission field will find invaluable.

Emphasis is laid on the need of broad and thorough preparation and continuous open-mindedness, plus that vital relationship to Christ, which alone justifies missionary endeavour.

The eleven appendices on the study of religions, languages and other subjects, by such experts as Kenneth Saunders (Buddhism) D. B. Macdonald (Islam), A. E. Garvie and others, provide stimulating suggestions for individual study on the field and during furlough. R. C.

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Europe in Asia Minor. The Real Significance of the Near East Question. By Felix Valyi. London: Thomas Murby & Co. pp. 45. Price 1/6d.

This essay on contemporary diplomatic history is an appeal for the political and economic autonomy of Islam. It is Turkophile in its interpretation of the present situation, but deserves attention for that very reason.

The First Crusade. Translated from the Accounts of Eyewitnesses by August C. Krey. Princeton University Press, Princeton, N. J. pp. 299. Price $3.00.

Every worker among Moslems needs to know the story of the Crusades. Here we have it from original documents, namely fourteen letters translated from the Latin texts, together with eleven historical documents such as the *Alexiad,* the *Gesta Tancredi,* the *History of Jerusalem,* by Fulcher, etc. The chapters are summaries of these various documents given in actual translation, without comment in most cases, except for an introduction and supplementary notes (pp. 281-299). The seven chapters consist of the following: The Summons, The March to Constantinople, Alexius and the Crusaders, From Nicæa to Antioch, Kerbogha and the Finding of the Lance, Dissension among the Leaders, and Capture of Jerusalem. Nowhere will the reader find a more vivid portraiture of the relations between Christian and Saracen than in these collected annals.

The Turks and Europe. By Gaston Gaillard (Translated from the French). London: Thomas Murby and Co. pp. 408. 1920.

This book adds little to the literature on the subjects covered. The purpose of the author seems to have been to show that France is the real friend of Turkey and to defend the Turk from what he considers injustice by the judgment of civilization. The author is decidedly anti-British, as he finds repeated occasion to attack Great Britain's policy in the Near East and to show how much more considerate of the feelings of the Turks the French have been. The interest of America in the protection of the Christian populations against Turkish atrocities is charged to "a campaign of Protestant propaganda backed by a puritan President," and as such is summarily dismissed.

In spite of its political and religious bias, the author gives much valuable information regarding the history of the Turkish Empire, its relations to the European countries, and its entry into the war. Much of the book is devoted to events connected with the Armistice, negotiations for a settlement between Turkey and the Allies, and subsequent events, including the rise of Mustapha Kemal, and the Mohammedan question growing out of the settlement of the occupation of Constantinople by the Allies, the treaty with Turkey, the dismemberment of the Ottoman Empire, the Moslems in Russia and Turkey, and Turkey and the Slav, each of which is given a separate chapter. JAMES BARTON.

"Pilgrim Papers" by Robert Keable, E. P. Dutton & Co., New York.

The letters from which this volume is built, were put into the hands of Mr. Keable by a dying friend, and have been preserved for us as a record of the striving and serving of a sincere shepherd of souls, Francis Thomas Wilfrid, priest.

The pages are warm and vivid, human and beautiful. They contain

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etchings of the great "Berg" itself, the folk of "Berg" and veldt, and best of all, of the soul of the "Pilgrim." The "Papers" brings out, with suggestive touch, some vital problems of method and relationship in mission work. But our thanks are due chiefly to the fact that the book quickens mind and heart and spirit to reach out to God and man with sturdier thought, purer devotion, swifter service and more tender longing. MARY FLEMING LABAREE.

Documents Diplomatiques Concernant l'Egypte de Mehemet-Ali Jusqu'en 1920. Réunis par l'Association Egyptienne de Paris. Ernest Leroux, Paris. 1920. pp. 212.

Except for the introduction, which is written wholly from a partisan standpoint and contains grave errors of fact and judgment, this volume is exceedingly valuable. It gives in a connected series all the declarations of British statesmen from Sir Henry Elliott in 1873 to Lloyd George and Lord Milner's report regarding Egyptian Independence and the vexed question of the Protectorate.

It is perhaps the strongest case the nationalists can present and need not have been marred by partisan statements and a total lack of appreciation of the benefits conferred, e. g. in Egypt under Lord Cromer's administration. The recent disturbances at Alexandria, and the position taken by Zagloul Pasha, are a sad comment on such a paragraph as this from the introduction:

"Tout de suite après l'occupation, les Anglais cherchèrent à cacher leurs appétits sous des dehors de grande moralité.

Comme l'a bien fait remarquer Mohammed Farid bey, le regretté second chef du Parti National Égyptien, les diplomates anglais n'osaient qualifier la situation de l'Angleterre en Égypte que par des périphrases et des métaphores sans fondement juridique. L'Égypte est tantôt "une fleur qui ne saurait se passer de jardinier," "un malade qui a besoin de son médicin," "un pupille que doit guider son tuteur;" "notre tache en Égypte, disait Salisbury....nos devoirs...., nos obligations morales...., notre mission...., nos intérêts....;" "Notre présence disait Milner, dans son England in Egypt....notre tutelle....notre influence.... notre prédominance....un protectorat incomplet et irrégulier....un protectorat, mais non un protectorat légal....un protectorat déguisé."

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SURVEY OF PERIODICALS

By Miss Hollis W. Hering, New York
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I. GENERAL.

The Arab Case in Palestine. Shibly Jamal. (*The Living Age,* Boston. April 8, 1922. pp. 77-83.)

Appeared first in the March issue of the *National Review* of London. Attempts to show the responsibility of the British Government to keep Palestine for the Arabs, and not encourage in it the domination of Zionists. Quotes the League of Nations and the utterances of various British statesmen to show the acknowledged support given to the British by the Palestinian Arabs during the war, and their recognized right to self-determination in their own country. Author was secretary of the Palestine Arab Delegation.

Armenia, British Pledges, and the Near East. Aneurin Williams. (*The Contemporary Review,* London. April, 1922. pp. 418-425.)

It is indisputable that the Armenians have for generations been intolerably misgoverned; also that during the war British statesmen made to them repeated and public promises of freedom from Turkish misrule. This is a brief statement of the obligations which Britain and her allies incurred towards the Armenians, the manner in which they have failed to meet them, and outlines how, under present circumstances, the obligations can be honorably and justly discharged.

The Heritage of the Near East. W. L. Westermann. (*Asia,* N. Y. April, 1922. pp. 257-265.)

Discusses the geographic heritage, the heritage by blood (giving the characteristics of the many different races in the Near East), the pre-war native movements against Turkish rule, and the Near Eastern interests of Great Britain and France. Beautifully illustrated, with a map of "the peculiarly troublesome and troubled part of the world that contains the shifting frontier of Occidentalism."

The Moplah Rebellion. U. Balakrishna Nair. (*The Indian Review,* Madras. February, 1922. pp. 105-108.)

A parallel between the present Moplah rebellion, the Mysorean conquest of Malabar in the second half of the eighteenth century, and the revolt of the Pyche Rajah at the dawn of the nineteenth. The conversions forced by the Moplah fanatics are dwelt upon as a significant commentary on the much-talked-of Hindu-Moslem unity.

Palestine and Zionism. Jacques Calmy. (*The Living Age,* Boston. April 8, 1922. pp. 74-76.)

The summary of an article which appeared in the February 18th issue of *L'Europe Nouvelle.* The favorable attitude towards

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Zionism of the various Great Powers has been expressed several times. On the other hand, the relations between Arabs and Jews in Palestine do not improve. The Zionists are endeavoring to solve this problem through increasing the productiveness of the land by intelligent, hard work. Yet it must always be remembered that Zionism is interested primarily in building a strong spiritual center for the Jews, not in any economic or political development of the country.

ZIONISM AND PALESTINE. J. Ramsay MacDonald. (*The Contemporary Review,* London. April, 1922. pp. 434-440.)

Present-day Palestinian problems have as a background the duplicity of European war diplomacy; as a foreground, suspicions and fears, traditional hatreds, and economic conflicts. Government regulation of immigration is called for, propaganda by those of the old order should be controlled; but the questions give promise of solution provided the Arab and Jewish workmen are allowed to work together as one class, uninterfered with by the extremist leaders of either race.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

THE ABBASIDS IN ASIA. S. Khuda Bukhsh. (*The Calcutta Review,* Calcutta. January, 1922. pp. 62-87. February, 1922. pp. 266-276.)

The first two installments of a study made by one of the lecturers at Calcutta University. There are several references to sources in the foot-notes, but they are chiefly to western authorities. To be continued.

IV. KORAN, TRADITIONS, THEOLOGY.

THE QUESTION OF THE CALIPHATE. Kenneth Ledward. (*The Fortnightly Review,* London. April, 1922. pp. 661-667.)

Written with the object of showing "thinking Moslems that the interests of Islam do not lie with the falling fortunes of Mustafa Kemal, and that the Osmanlis' title to be 'Commanders' of the Faithful is historically and morally worthless." There is a brief résumé of the history of the Caliphate, showing, among other things, that there never has been a Caliph whom contemporaneous and future Moslems united in acknowledging.

V. RELIGIOUS AND SOCIAL LIFE.

ARAB LIFE AND CHARACTER. Lord Raglan. (*The Nineteenth Century,* London. April, 1922. pp. 678-688.)

A picture of the Arab, chiefly as met with in Syria. Sections are devoted to the Druzes, Tribal Law, Colonies, Dervishes, the Gypsies, the Baramka, and the business of Bedouin raids.

THE RELIGION OF THE KURDS. G. R. Driver. (*Bulletin of the School of Oriental Studies,* London Institution. vol. II., pt. 2. pp. 197-213.)

There are many varieties of religions among the Kurds, the dominant one being Islam or some corrupted form of it. Here are

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discussed only those systems more or less peculiar to the Kurds—the Qizilbâsh, the Bâbî, and, most important of all, the Yazîdî. There is included a translation of the document drawn up in 1872-1873 by the religious leaders of the latter sect and sent to the Ottoman Government as a protest against their conscription for military service.

VI. POLITICAL RELATIONSHIPS.

THE ANGLO-FRENCH CONFLICT OVER TURKEY. Henry Woodhouse. (*Current History*, N. Y. April, 1922. pp. 57-72.)

Annotated text of hitherto unpublished correspondence between the British and French Governments respecting the Franco-Turkish Angora Agreement, in which Great Britain has insisted on a readjustment of its terms and proposed a new tripartite intervention in Turkey.

THE ENDING OF THE EGYPTIAN DEADLOCK. Sir Valentine Chirol. (*The Fortnightly Review*, London. April, 1922. pp. 543-552.)

An interpretation of the government White Book containing the correspondence between Lord Curzon and Allenby. Step by step the breaking of the three-months' deadlock is traced, ending with a cautiously optimistic prophecy for the future of Egypt as an independent power.

INDIA AND THE MOSLEM AWAKENING. (*Current History*, N. Y. April, 1922. pp. 1-8.)

Quotes Lord Reading's telegram and its insistence on the importance to British rule of a revision of the Treaty of Sèvres, and traces the surge of Mohammedan feeling which caused the Viceroy of India to send it. Shows how the Moslems in India are seeking to force the Allies to give Turkey more territory, and pictures vividly Gandhi's part in the movement.

THE NEAR EAST. (*The Round Table*, London. March, 1922. pp. 319-337.)

The Treaty of Sèvres represented the considered and final decisions of the Supreme Council upon the group of Turkish problems. Yet peace on its basis is an impossibility. Revision at the expense of Greece, and on the terms of the Turkish Nationalists seems to be the only road open, and this is a road opposed to every intention of the Allies in 1920. How did this come about? And what are the underlying causes which have produced such a dark prospect for Greece and the Christian populations of the regions affected? Considered under the headings: The Situation after the Armistice; The Extension of Greece; The Nationalist Movement in Turkey; The Greek Offensive; and The Treaty of Angora.

THE NEAR EASTERN SETTLEMENT; ATTITUDE OF MOSLEM INDIA. Sir Abbas Ali Baig. (*The Asiatic Review*, London. April, 1922. pp. 204-208.)

THE NEW TURKEY OF MUSTAPHA KEMEL. Laurence Shaw Moore. (*Asia*, N. Y. April, 1922. pp 302-310.)

An account of Turkish feeling as encountered on a trip from

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Inebolu to Angora, taken in order "to learn at first hand something of the work and aspiration of the Nationalists, (so as to) carry back to America some idea of what was really going on behind the lines in Asia Minor." Includes an interview with the Nationalist leader. Author was teacher at Robert College, and executive secretary of the American Chamber of Commerce for the Levant.

THE PRESENT SITUATION IN EGYPT. Sir Rennell Rodd. (*The Contemporary Review,* London. April, 1922. pp. 409-417.)

Written by a member of the Milner Commission, it surveys the anomalous position occupied by England in Egypt, some of the elements which strengthened the national self-consciousness of the Egyptians and their political evolution, and shows how successive opportunities for a settlement have been rejected. Closes with a plea for cordial support to be given to the plans and work of the High Commissioner, Lord Allenby.

THE TURKISH GOVERNMENT AT ANGORA. M. Zekeria. (*Current History,* N. Y. April, 1922. pp. 73-75.)

A review of the character of the new Turkish Nationalist Movement; how it is organized, the rôle it plays in the Orient, its relation to the Sultan, and its attitude toward Islamic nations. Describes the two fundamental acts of the Nationalist Government—the Constitutional Law and the National Pact—and emphasizes the idea that its only ideal is to secure an independent home for Turks.

VII. MOHAMMEDAN MISSIONS.

DR. HABEEB SALIM, OF NABLOUS. A. J. Mortimore. (*The Church Missionary Review,* London. March, 1922. pp. 64-66.)

A brief sketch of a C. M. S. doctor. A graduate of the Syrian Protestant College, he made a notable record in public service, and as a member of the Palestinian Church Council; while his medical and evangelistic services made him beloved wherever he went.

MISSIONS IN PERSIA; RETROSPECT AND PROSPECT. H. White. (*The C. M. Outlook,* London. April, 1922. pp. 67-69.)

Traces the history of the Church Missionary work in Persia during three periods: from 1869-1892, when the ground was being cleared under the leadership of the Rev. R. Bruce; from 1892 to 1915, a period of building ending in the evacuation of all mission stations on account of the German invasion; and from the re-occupation in 1916 until....?

REACHING THE MOSLEMS OF PALESTINE. Archibald Forder. (*The Missionary Review of the World,* N. Y. March, 1922. pp. 212-213.)

The Moslems of Palestine have become, if anything, more inaccessible than ever to Christianity by the British occupation of the country. The work of the colporteur, however, has greatly increased in importance. The Superintendent of the Jerusalem Branch of the Nile Mission Press here describes the work of the Colportage Department of the Press, with its promising future.

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During the past five years, when practically all prices have been increased, the subscription rate for the MOSLEM WORLD has remained stationary, although it has been published at a loss. It has been found, however, necessary to increase the price beginning with the 1923 volume. No one acquainted with the MOSLEM WORLD and its authors will doubt for a minute the great value of the articles contained in this Quarterly, especially to those who are students of problems relating to Islam and Mohammedan lands. We count on the loyal support of those interested in missions to Moslems to continue to subscribe for the Quarterly and to interest their friends in it. Only in this way can the magazine be maintained. As it is subscribers receive at least three times the value represented in the amount they pay for a subscription—the balance of the expense is made up by large hearted, missionary-minded friends.

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THE MOSLEM WORLD

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Editor: SAMUEL M. ZWEMER, D.D.

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A CHRONOLOGICAL CHART OF ARABIC LITERATURE

The chart (frontispiece) is an attempt to show the relative time of the leading Arabic writers during the thirteen odd centuries of Islam. The dates given in small figures under the names are the approximate dates of the death of each writer. For a student who wishes to prepare such a chart for his own use, it will be best to use a large sheet of millimeter paper. Many interesting facts can be learned in preparing such a chart. Of course there is considerable difficulty in securing accurate dates.

Note the absence of writers of importance during the past four centuries. Also the early development of poetry in Arabic, as in all literatures, and the contemporary writers of each period.

Note the long period of over two centuries which elapsed before the work of collecting traditions was really begun, also the disappearance of Speculative Philosophy at the end of the sixth century and the consequent rise of the dervish orders under Mysticism.

Note the crystallization of Theology at the end of five centuries leaving no possibility of its development, and how very few Egyptian names appear in the literary annals of Islam.

All dates in this chart are A.H. To covert to A.D. use the following formula:

A.H. less 3% plus 622 equals A.D., also
A.D. less 622 plus 3% equals A.H.

Alexandria, Egypt. R. W. CALDWELL.

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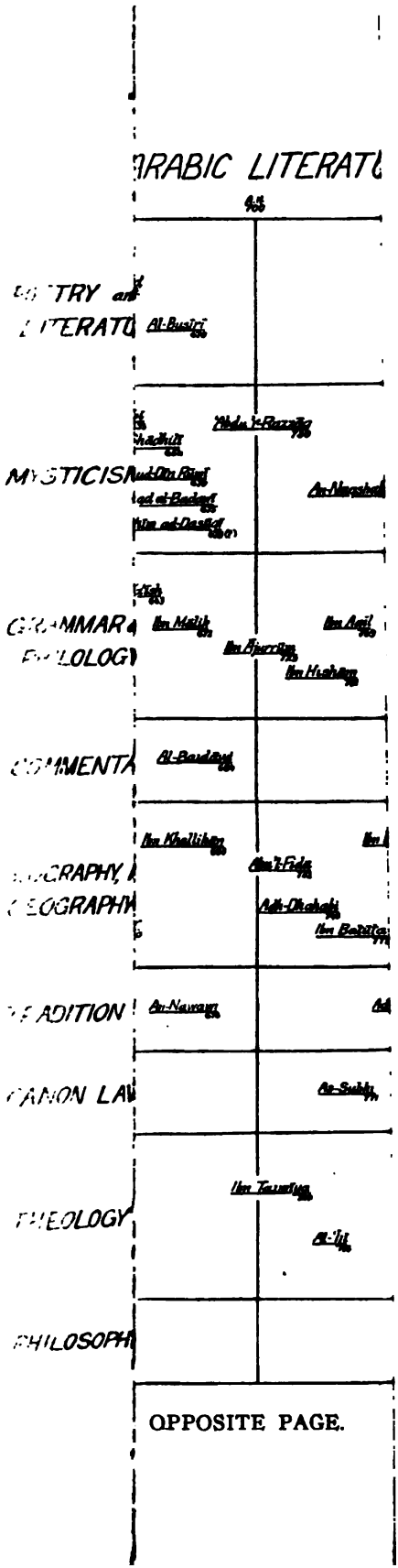

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THE MOSLEM WORLD

VOL. XII. OCTOBER, 1922 No. 4

EDITORIAL

WHERE THE STONES CRY OUT

The public museums of Tunis and Algiers, the symbols of fish and dove and olive-branch in the newly-discovered catacombs of Sus, the broken columns of ruined churches from Carthage to Kabyle mountain villages, all bear witness to a North African Christianity which once flourished like "trees planted by the rivers of water." Then came the sirocco-blast from Arabia and turned this fruitful heritage into a desert of Islam—the Garden of Allah. Instead of the fig tree, the thorn; instead of the myrtle, the brier; instead of the Magnificat, the muezzin's call; instead of Cyprian, Tertullian and Augustine with the Gospel, there came 'Amru, 'Okba and the Senussi with the Koran. The Christian churches of North Africa were not only defeated by Islam, but wiped out. There are today no "Oriental" Christians in Tripoli, Tunisia, Algeria or Morocco. Only in Egypt a remnant remained. Yet God did not leave Himself without a witness. Where human voices were silenced "the stones cry out of the wall and the beam out of the timber answers" that Christ once had dominion in this territory. Shall He have it again?

We were impressed during a recent visit by the eloquence of this mute testimony—the indelible record of these too often forgotten pages of glorious history.[1] Who can stand beneath the twelfth century gateway of Bugia, where Raymond Lull won the martyr's crown, without

1 Cf. Julius Lloyd. "The North African Church." S. P. C. K., 1880. P. S. Mesnage, "Le Christianisme en Afrique": 3 vols. (Origine, Décadence, Survivance) Jourdan. Alger, 1914.

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being stirred with new resolve? Who can read the inscriptions in the catacombs at Hadrumetum (Sus), which tell of the Good Shepherd and peace through the Blood, without realizing the patience of unanswered prayer? Who would not be moved before the ruins of the great cathedral Damous el Karita, at Carthage, with its baptismal font, or the half-defaced crosses that still adorn the pillars of the courtyard in the great Kairawan Mosque? And then last, but not least, the plaster-cast of Geronimo in the museum at Algiers, his tomb in the cathedral and his portrait painted by the White Fathers at Maison Carrée—these also cry out. What is the story of his martyrdom?[2]

During an expedition made by the Spanish garrison of Oran in 1540 a young Arab boy was taken prisoner and baptized under the name of Geronimo. When about eight years old he again fell into the hands of his Moslem relatives, and was compelled to live as a Mohammedan until his twenty-fifth year. But the flame of his early faith, once kindled, could not be extinguished. He returned to Oran of his own accord, determined to live as a Christian. In May 1569, he accompanied a party of Spaniards in a small boat on an expedition against the Arab pirates. All the members of the little band were taken prisoners by a Moorish corsair and carried to Algiers. There every effort was made by the governor, himself a renegade, and the Moslem leaders to induce Geronimo to renounce Christianity. As he remained steadfast in his faith, he was condemned to death and, in accordance with a cruel custom (not without parallel since in Fez and Marrakesh), sentenced to be immured alive in a block of rough concrete and built into an angle of the fort then under construction. His feet and hands were tied with cords and, face downward, the cruel sentence was carried out. The earliest account of this martyrdom was given by Haedo, a Spanish Benedictine who

[2]Cf. Murray's "Guide to Algeria and Tunisia" and A. Berbrugger's, "Geronimo, Le Martyr du Fort des Vingt-Quatre-Heures a Alger." 1859 Challamel, Paris. Abbé L. Delevaux, "Geronimo, l'Emmuré de Babel-Qued, Drame Historique." Alger, 1920.

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published a topography of Algiers in 1612. He carefully indicated the spot, and wrote: "We hope that God's grace may one day extricate Geronimo from his place and reunite his body with those of many other holy martyrs of Christ whose blood has consecrated this country." In 1853 it was found necessary by the French to destroy the old fort, and on December 27 in the very spot specified by Haedo, the skeleton of Geronimo was found. The bones were removed and buried in the cathedral. Liquid plaster-of-Paris was run into the hollow mould left by his body and a perfect model obtained, which shows not only the outlined agony of his features but the very chords which bound him and even the texture of his clothing. All who visit the museum, Kabyles and Moors and Europeans, are arrested by this striking plaster-cast of the youthful Arab in the very hour of his last agony.

Although the Barbary States have waited long for the coming again of the Evangel, the Cross is today in the field. The North Africa missionaries, the Southern Morocco missionaries, the Algerian Mission Band—brave pioneers all of them—and now the Methodist Episcopal Mission with its splendid organization, broad outlook and strong leadership, have occupied the great strategic centers. "Blessed is he who comes in the Lord's name." If His messengers were now to keep silent, the very stones would cry out.

The evangelization of all North Africa, in view of the present rapidly changing social, intellectual and political conditions and the present program of missions, is not only possible but urgent. The doors are nailed open. The people are everywhere accessible and in many places wonderfully responsive. There is crying need for reinforcement, for men and women who will respond to the call to reestablish the Church of Christ in North Africa.

S. M. ZWEMER.

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MODERN PERSIAN AND AFGHAN THINKING

If some of our interested friends in Christian countries could have opportunity to read the newspapers and magazines that appear regularly in the Persian language, they would see articles from time to time that would suggest, either from their subject-matter or from the manner of treatment, that a much greater freedom of thought has already come to Persia. It is the object of this article to set forth a few illustrations of this tendency in the Persian press, and also to show that Christian missionaries who are working in Persia have sensed the changing situation, and are meeting the new freedom of thought with bolder and more direct evangelistic undertakings, and that such efforts have already been fruitful of gratifying results.

HISTORICAL GEOGRAPHY OF PALESTINE

A detailed description of the geography and history of Palestine appeared in *The Iran*, one of the Teheran newspapers, under date of December 21, 1917, when what was happening in Palestine was attracting considerable attention in Persia. In narrating the history of Jerusalem, the writer shows how David made it his capital city, how the Jewish kingdom was divided, how in later years Cyrus showed friendship to the Jews, and how after the time of Alexander the city "was passed from hand to hand," until it came under the rule of the Herods. Judas Maccabeus and Herod the Great are mentioned. It is stated that following the destruction that occurred under Titus the city was of no considerable political importance until the reign of Hadrian. One significant sentence is that a very lofty dome was erected at "the place where the Jews had crucified Jesus Christ." (See Koran, Sura Al-Nisa, vs. 155-6.) It goes on to say that after the city was taken by Moslems, Christians were still granted the right of pilgrimage. After referring briefly to the Crusaders, it

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says that Saladin took the city from the Christians and that it has since been in the control of Islam. This article describes also the cities of Gaza and Hebron, which is now called Khalil. The city of Nablous is said to be the same as the Roman Neapolis. Haifa is spoken of as the point of departure by rail to the Hedjaz. Acca is also mentioned, as the place where the founder of the Behai sect is buried.

The significance of this citation is that the Persian writer, whoever he was, who wrote this account of Palestine, did so with the desire to be historically accurate, not from the point of view of various Moslem traditions, but with access to modern sources.

WHENCE ASCETICISM IN RELIGION?

In the *Tazeh Bihar,* a Meshed newspaper, an article appeared on January 20, 1920, continued on the 22d and the 27th, which was entitled "Asceticism Among the Hindoos." The first section treated of asceticism in general, and declared the purpose of asceticism to be the control of passions in order to please God. The author indicated three points of view as to the beginning of asceticism: first, that it came from the teaching and example of Jesus Christ; second, that it originated in the teaching of Buddha; and third, that it could be traced to heathen practices of much more ancient times. The writer shows how the history of asceticism in the Christian church exhibited its weakness, that its principles are not sustained by a more careful study of the New Testament, and that many of its characteristic features can be accounted for only by heathen influences from Greece and Rome. Similarly, while the teaching of Buddha certainly had ascetic tendencies, Buddha's search for truth was not productive of the knowledge desired, and at any rate, is not to be thought of as the beginning of ascetic practices in India.

Among the Greek ascetics, Orpheus, Empedocles and Pythagoras are mentioned, and the influence of the Neo-

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philites upon both Jews and Christians is described, showing how special times were appointed for fasting, how some went naked, and how others isolated themselves in order to achieve their religious desires. Antonius of Egypt is also mentioned as having made a vow to keep silence for the rest of his life.

Insomuch as the civilization of India and of China was not unknown to the ancient Greeks, the author thinks it probable that some of these ideas reached the West from these ancient eastern countries.

He then proceeds to point out varieties of asceticism in India, referring to the fact that fakirs may be seen riding on beds of spikes, that sadhus may be found in caves among the mountains or far out on barren plains. Some of them have vowed neither to move nor to speak. Others lie prostrate in the dust or hang themselves by the feet from branches of trees, with a fire burning on the ground beneath their heads. Others braid chains into their flesh, others let their finger nails grow long and turn them over so that they grow back into the flesh, others put hot spikes through the calves of their legs, and others learn to walk on red hot iron—all of this with the idea of propitiating some divine power by enduring pain or deprivation. The parents of a son who dies from such practices rejoice in the thought that he has earned salvation. And among certain sects in India, an iron idol, like Moloch, with fire within, has received infant children as burnt offerings from their parents. A loud noise is made at the time so that the cries of the children may not be heard.

In comment on the essay on asceticism which I have summarized above, I wish to remark that personally I am proud to live in a country where articles of this sort are given space and prominence in the daily newspapers. People who want to think must be given food for thought, and it is my impression that the editors of papers and magazines in Persia realize this, and are striving, many of them, to meet the demand.

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THE LIFE OF MARTIN LUTHER.

In the *Kaveh,* a monthly magazine published by young Persians living in Berlin, and circulated in Persia, there has been a series of articles under the heading of "Famous Men of the East and West." The number published October 3, 1921, contains the life of Martin Luther. It starts out by saying that it is generally recognized by European thinkers that if Martin Luther had not broken the power and bigotry of the Catholic priesthood, Europe would not by any means have reached the modern degree of civilization and enlightenment. He showed that there must be freedom of thought in religion, and that religion in itself is not contrary to reason. His work was in the beginning of the reign of reason, when science and philosophy were taking new life, and with the new freedom of thought, the Christian religion made rapid progress. Accordingly the science, civilization, and religion of Christendom, owe an everlasting debt of gratitude to Martin Luther.

The article goes on to point out that in Mohammedan countries to-day there are reforms needed in many lines, among which the following are mentioned: (1) Considering others than Moslems unclean. (2) The imprisonment of women by the purdah system. (3) The legalizing of polygamy. (4) The ease of divorce. (5) Deeming those of religions other than "ahl-i-kitab" infidels and worthy of death. (6) The restriction of religious teaching to the Arabic language.

The story of the life of Martin Luther is then narrated, and throughout there is emphasis on the necessity for freedom of thought in order that civilization may advance and intellectual progress be made possible.

DESIRE FOR LEARNING IN AFGHANISTAN.

A brief reference at least must be made in this article to the quickened intellectual aspirations in Afghanistan, Persia's neighbor to the northeast. In a little weekly

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magazine, published in the Persian language in Kabul, called the *Iman-ul-Afghan,* dated the 8th of November, 1921, I have at hand a full report of an interesting function before His Highness Amanullah Khan, the Amir of Afghanistan. A group of young men were being sent at government expense to study in Europe and America, and this occasion was an official send-off. A few quotations from some of the speeches that were made are suggestive of changes that have been taking place in the public sentiment of Afghanistan.

First, the Minister for Foreign Affairs addressed the Amir and the assembled company. "In the first place," he said, "as one of the fathers of the boys who are going away, I wish to emphasize that we are to remember that these young men are leaving their native country as a patriotic and as a religious duty. Although the Amir began his reign with a religious war (jihad), that has improved the position of Afghanistan, nevertheless he is now undertaking a more important religious war—against folly and ignorance, in that these our own dearest sons are being sent abroad to study science and philosophy. And this is quite in accord with our religion, for we should take pains to know the science and philosophy even of the lost peoples. It is not incumbent upon us on this occasion to weep at the departure of these, our boys, but to sing and be happy, for there is every probability that their going will result in the advancement of our country. We who are fathers are not able, in fact, to express our gratitude, but can only say to the Amir, our sovereign, that we thank him, and shout sincerely, 'Long live the Amir!' "

The Amir himself then arose and replied as follows: "I am hoping for the good name of these young men, both those chosen from the people and those of the royal family. And in regard to this service on my part, if fortune should favor, and when you return I should be living, that will be good, and if I should be dead, you

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can come to my tomb and enumerate your accomplishments, one by one, and after that I will rest in my grave in peace. So now I commit you unto God—go in peace, and may you return!"

There were other addresses, notably a rather long one by one of the Afghan schoolmasters, but a most significant feature followed, namely, the presentation of money contributions, on the part of fathers who were not sending sons, to help pay the cost of sending this group of young men abroad to study.

It would indeed be strange if this progress in thought among Persian speaking peoples were not accompanied by encouraging results in the work of Christian missionaries. I am glad that it is possible for me, quite incidentally and without any special investigation, to give good news from several widely separated places. First let me quote a clipping that reached me in a letter recently concerning the work of the Christians in Isfahan, where the Church of England missionaries are working.

"The great feature of Easter Day at Isfahan this year, preaching is done by two converted Moslems. The one 1921, was the Holy Communion service, conducted in Persian, with one hundred and fifty communicants, at which six lay readers were licensed, including one Hebrew Christian, two Armenians, and three converts from Islam. One Armenian received a license from Bishop Stileman some years ago, but it is believed that each Sunday for Moslem converts and adherents. The this is the first occasion on which Persian Christians have been set apart publicly in their own church for the work of evangelists. The offertory on Easter Day and the Lenten self-denial gifts of the Isfahan Christians were for the London poor; thus the Church in Persia is helped to realize that it is the part of the whole Church, and has responsibility towards poorer brethren in foreign lands."

And I have at hand a letter from a friend who is working in Tabriz, in the West Persia Mission, which is under

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the direction of the American Presbyterian Board. He writes as follows: "We are having splendid meetings each Sunday for Moslem converts and adherents. The preaching is done by two converted Moslems. The one was formerly a mullah, and the other is also a well educated man. They study the Bible and a sort of crude homiletics with me every week, and I fear they can already preach better than I can in many regards. God is granting us the increase too. Two weeks ago two Moslem women confessed Christ, and last week one man, and so we hope our church is getting started on a firm foundation. We have not yet fully worked out the problem of this body of Moslem converts in relation to the Assyrian and Armenian members of our church, but we feel more and more that there must be some distinction between the organizations, though we hope to keep all as parts of one body."

Meshed Station, also under the American Presbyterian Board, is in what is called the East Persia Mission, and lies in the far northeast corner of Persia, close to the border of Afghanistan.

On Christmas of the year before the splendid Easter service mentioned in Isfahan, i. e., Christmas 1920, fifteen Moslem converts were baptized together in Meshed, and during January, 1921, organized themselves, with the help of the two Presbyterian ministers in Meshed, into a church, having five ruling elders and one teaching elder. The ministers ordaining these elders represented the Presbytery of Pittsburgh and the Presbytery of Philadelphia, but the church in Meshed has no technical denominational affiliation. As yet that has not been explained to them. When questions come up they search Paul's letters and the Acts of the Apostles for parallel or suggestive cases. They have written their own confession of faith, consistent with the Apostles Creed as far as it is theological, but including also a statement of standards for the personal conduct of Christians, and definite suggestions for giving, and rules for the disbursement of

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funds. They have adopted this Statement of Beliefs, as they call it, as a working basis for the present. At the request of the Session one of the American ministers preaches once a month, and the balance of the preaching is done by their teaching elder, whom they call their pastor.

A reading room is conducted by the Mission, and it is practically a Christian Club or Library—their social center. The pastor is manager of this reading room, but one of the missionary ministers is at work in his study, immediately adjoining the reading room, every day except Sunday, and there it is that he meets and talks with the prospective enquirers whom the Christians bring to him, tries to answer questions the Christians come to ask, meets enquirers for regular instruction, carries on his personal studies, correspondence, etc. During the year following the organization of the Meshed Church there were forty-one adults, all Moslem converts, added on profession in the entire Meshed field, twenty-six in Meshed, and the balance in Nishapur, Kafir-kaleh, and Seistan; and there are other small groups, not yet baptized, in Kuchan, Turbat, and Birjand. These outlying cities have been reached by the testimony both of Moslem converts and of missionaries from Meshed.

The subjects mentioned in this article seem to the writer to indicate, in the first place, that thousands of people in Persia have been making progress in thought, especially in the freedom of thought, and to show in the second place that many of the Persian people are psychologically ready to accept Jesus Christ as their divine Saviour, and to band themselves together in groups of Moslem converts to present the love of Jesus Christ directly and tactfully to others. It is a time for gratitude in prayer, and for Christ-guided discrimination in the employment of time.

DWIGHT M. DONALDSON.

Meshed, Persia.

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SUPERSTITIONS IN ALGERIA

Notes Taken at a Series of Lectures Given in the Algiers University

There are several forms of the Arab language peculiar to women, each having a name to distinguish it: (1) That which they use when no man is present, characterized principally by the free use of diminutives, viz: *kharshif,* the insertion of new words, and a strict avoidance of any word connected with magic and evil spirits, or that has any occult meaning, such as *Khamsa.* Children pick up much of this language, but with the boy it is quickly forgotten. (2) The language spoken to young children, composed of certain words and expressions, such as for instance the French word used in that way "dodo" (sleep). (3) That which they speak among themselves when they do not wish the men present to understand, formed through interpolation, transposition and mispronunciation.

The above three are in addition to the language which they have in common with the men.

Talismans are divided into two kinds, temporary and permanent. There are many of the former, as for instance, when a child is born, a plant is placed over its cradle to keep away the evil spirits. A knife, a piece of salt and a pail of water are put at the cradle head for the same purpose. Water is considered a specially good protector. A mother, on being asked how she could leave her tiny baby of two months alone, said, "But it is not alone, the pail of water is there!" It is thought lucky if one spills water on himself while drinking. Some of the talismans are writings from the Koran, which are placed in the pillow of the cradle or in the cap. A key is also put in the cap, or, in the case of the poor, a needle, iron being another thing supposed to have special preserving property. On hearing of any misfortune, touch iron! The so-called Fatima's hand is the talisman universally used, sometimes on the fronts of houses and sometimes on

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the caps. It may have five fingers, or even only two, in the case of ignorant people who do not know how to count. It is represented in a position indicating hostility towards the evil spirits, which is also one of the Moslem prayer postures.[1] Hence the number 5 is thought lucky. If a mother is asked the age of her child, especially if it is being admired by the questioner, five will always come into her answer somewhere. The hand is sometimes put on the shoulder of an infant to ward off jealousy.

Then there is the tattoo talisman, a special mark used by the women.

The crescent is also universal. It is a sign of joy, because all the Moslem seasons of rejoicing begin at the new moon. It is the emblem of Stamboul. Many are the different changes in form it has undergone.

A talisman must always have sharp angles so as to pierce the evil eye, so we find at Biskra a cross is worn on the forehead. Perhaps it is an old Christian sign. In Turkey the crescent is kept to remind them of their past history.

There is another kind of tattoo among the Kabyles, used by the women out of coquettishness, but by the men to ward off ailments, i. e., on the forehead, to avert fever and headache, on the limbs to ward off rheumatism. It is also used to cover certain defects of nature.

There are also prevalent among Moslems paganistic practices, such as the piercing of the ears, which takes place when the infant is yet quite young, oblivious of the fact that the Prophet discountenanced earrings. This is to ward off *Taba,* a savage and ferocious spirit, which they think pursues them. If all the children of a family die off, owing to disease or to hereditary causes, they say they have been overtaken by *Taba.*

Certain metals are used by the *Taleb,* on which he writes pieces from the Koran, and gives to people to place over whatever part of their body is suffering.

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1 Cf. Zwemer's "Influence of Animism in Islam," Chapter on Prayer.

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The following are some Moslem ideas on creation and childhood: In some parts women do not go out within four months of childbirth, lest the child should be affected physically or intellectually by anyone met in the street. During this period the mother follows a certain régime, i. e., making continually certain gestures, which are said to influence the young life. The hour of birth is thought to be of great importance, viz: If born at break of day, the child will be fortunate. If born at 8 o'clock (hour of work), it will lead a laborious life. If born at midday, it will rise above all circumstances, and its life will be permeated with sunshine. If born at sunset, it will be avaricious. If born at midnight, it will find favor with God, and its prayers will always be accepted by Him. The way it enters the world is also of importance, viz: If with closed hand, it will be avaricious. If born with open hand, it will be generous. If with the tongue out, it will be given to telling news. According to tradition, if anything good happens at the time of its birth, it will be fortunate through life and a blessing to the parents. If misfortune occurs at its birth, it is looked on as a curse. But according to some books a child is always a blessing.

Babies are supposed to inherit only the physical qualities of the mother, the rest is supposed to come from the father's side. Therefore when choosing a wife they say, "Consider well the character of the maternal uncles."

Each act of a child seems to have some significance: A baby boy smiles in its sleep, its angels are saying to it, "Thy father is dead, and thou wilt inherit all his property." A baby boy cries in its sleep, "Thy mother is dead," they say, "thy best friend is gone." A baby girl smiles in its sleep—the angels are saying to her, "Thy mother is dead, all her jewels are thine." A baby girl cries in its sleep, "Thy father is dead, thou hast lost thy best friend." If a child laughs in its mother's arms, it is said to be conversing with the angels. If it cries, a death is near (either itself or one of those around it). If some great

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crisis is at hand, such as in times of war, grave men stop in the street to watch the children at play, their actions determine the issue. Infants are supposed to be of equal intelligence to grown-up people, because they are supposed to be constantly conversing with the angels. Each child is said to represent a certain number of angels. It is thought they see and hear much more than we do, thus they are always removed from the vicinity of a dying person, for if they hear the death cry they will become dumb.

Some Moslem ideas on maladies are as follows: God sends illness like health, misfortune, etc. Maladies are caused by demons, they are also thought to be the result of magic. The evil eye, for instance, is a great reality, no one denies its existence: it is a universal fear, certain mothers in particular living in terror of it. Two of the ways of warding off the evil of it are: Blessing the Prophet, or stumbling over a stone, saying certain words, at which the influence from the evil eye enters the stone and cracks it.

Whooping-cough, they say, is caused by certain demons, which tickle the lungs. There are all sorts of remedies for this, such as giving the child snails and honey, also taking it to the gas works. This last would seem quite medical, but it is not so in reality, for they believe the fumes will drive the demons away. Then in cases where the cough is at its worst, they stretch the child out flat, and prepare an instrument with which to cut its throat. Having pretended to do this, they hold it up three times as an offering to the demon who they think is after it, thinking that he will then be satisfied and leave the child alone.

Convulsions, or "maladie des frères," is treated as follows: When a child is born, at the same time a little demon is brought into the world, whose birth takes place in the cupboard or the wall.[2] If the child is prettier than

[2] Cf. Zwemer's "Influence of Animism in Islam" (the Qarina).

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the demon, the latter gets jealous and causes the convulsions. The woman then goes round the court, and standing still in one corner converses with the demon, beseeching it to leave her little one in peace.

The demon specially feared for the children is called *Taba;* in order to deceive it all sorts of things are done. The following are instances: A black hen is kept in the room. Immediately the baby is born, it is driven far away from the house, and woe to him who picks it up, for the demon enters him instead of the child. Or a dog is kept in the room, who shares everything the mother has to eat. The demon enters the puppies. Or the child is sold. The woman to whom it has been sold comes to see it, it is told its mother has come, and she calls it her son, and they all act as if it were so.

Our science does not correspond with that of the Arabs as regards maladies or remedies. Jealousy in a child is considered and treated as an illness. At two years of age it is supposed to foresee the arrival of a little brother or sister, being in close intercourse with the angels, it sees them forming the object of its jealousy. This malady is treated in various ways, viz: An egg is boiled in quick lime, the shell taken off it is given to the child to eat. Or the child is placed on the doorstep with two eggs in its lap, other children come along and take them, the jealousy enters them, and the child is then supposed to be healed. Or it is given "l'eau des tombes" to drink (i. e., that water which they take to Marabouts) whilst the mother says some words to the effect that the heart of the child may become as cold as the dead body of the Marabout. Or it may be given water to drink in which a red hot iron has been cooled.

For hypochondria the child's headdress is taken off and heated, then the child is rubbed with it.

For a cold they take up a piece of the wool out of the carpet, put it in their mouth, and then rub it on the forehead of the patient.

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To cure snoring, they place a cat in a sack, then the sleeping infant is hit with it, and the snores enter the cat instead.

As a cure for crying, the child is taken to a Taleb, who gives it an amulet, or writes certain verses on a plate, the plate is then filled with water which the child has to drink. Or they take it to a Marabout. Another cure is to send all the children away from the house, then when all is quite quiet, a nut has to be cracked without anyone present being able to hear the slightest noise, if the nut does make the least sound in cracking the child will cry all night. Opium is administered to check crying from the very first hours of the little one's life. Another cure is to read a verse from the Koran, the word silent being repeated three times, upon which the infant is supposed to become instantly silent.

To cure backwardness in walking, eggs are broken on the child's legs, or it is put on the doorstep, figs and sugar being put on its knees. As in the case of jealousy, the one who takes them cures the child. Or the mother goes from house to house begging for flour to make a cake with, which when made is placed on the child's lap and then distributed to the poor.

For weak or short legs, at the time the call to prayer is heard on Friday, oxide of copper is put in water, a ring dipped in same is placed round the child's legs, and it is exhorted to "Get up and run, as the faithful run to prayer."

For backwardness in talking, the baby is made to drink the bath water of two turtle doves. At Blida the cure for this is as follows: At the time of the sacrifice seven of the sacrificed sheeps' tongues are procured, of which the child has to eat. Another cure is to give the child the tongues of certain birds.

Algiers. I. LILIAS TROTTER.

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THE RESURRECTION AND JUDGMENT IN THE KOR'AN.

The resurrection and judgment, as is common knowledge, occupies a large and important place in the Kor'an. Scarcely is there a chapter without reference to the subject, and there are five chapters given almost entirely to the description of the Great Day, one of them (Sura 75) being entitled "The Resurrection." In the mind of the Prophet there seems to have been as strong a conviction that there is a general resurrection and judgment and hereafter, as that "There is no god except Allah." So often does Mohammed place both these convictions side by side in some such phrase as "belief in Allah and the last day" that the phrase itself becomes trite.

The subject matter in the Kor'an comes distinctly from three sources, and this applies as well to the references to the resurrection and judgment. Mohammed was constantly in contact with Jews and Christians, and while it is difficult to estimate just to what extent he imbibed scraps of the Scriptures and foreign ideas, yet, beyond a doubt, there filtered through his mind much that is directly traceable to Christian or Jewish origin. A brief extract from Dr. Macdonald's "Aspects of Islam" (p. 214), will be of interest in this connection: "It is one of the most outstanding peculiarities of Mohammed's mind that he could not, apparently, get any clear idea of a story on hearing it, and far less could he rehearse a story in distinct historical form after he had once heard it. The way that such things came to him seems to have been very much like this: He got a scrap of history; he got an allusion; he got a telling phrase; he got a hint of character. He carried that away, and then with that as a center, and with his broad idea of the story—generally a very inaccurate idea—as material, he built up for himself again what he had heard. Or it may have been some scrap of the Scriptures which he had heard once

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or twice; some bit which he had picked up from hearing the Psalms read; something he had heard at a Christian service of worship, a phrase perhaps, from the chanting of the Magnificat; there were many fragments of that kind of which the words had caught his memory." This is doubtless clearly exemplified in the following passages: Sura 16: 79, "Nor is the matter of the Hour aught but like the flash of a glance, or nigher still." Sura 57: 12, "On the day when thou seest the believers, men and women, with their light running before them, and on their right hand;—on the day the hypocrites, both men and women, say to those who believe, 'Tarry for us, that we may kindle our light from yours.' Then it shall be said, 'Return ye back and seek light for yourselves.' But between them shall be set a wall and a gateway. Its inner part has in it mercy, and its outer part has over against it torment." This is undoubtedly Mohammed's version of the story of the "Ten Virgins."

The eschatological material in the Kor'an is easily classified into three groups: (1) That which is highly descriptive, as will be shown later. (2) Warnings. As a messenger of Allah, Mohammed felt that it was his great mission to warn men and jinn. And, that he did, with such warnings about the nature of Allah, the great day of judgment and the future torment, himself being the mouthpiece of Allah, that the effect has been very far reaching. (3) Mere perfunctory references to the resurrection and judgment constitute the third group. These are phrases that seem to roll off the tongue of the prophet from force of habitual usage; that have little, if any, bearing upon the context and simply show how accustomed was the prophet to repeating them. Sura 2: 172, "He is pious who *believes in Allah and the last day,* and the angels and the scriptures and the prophets." Sura 9: 18, "He only should frequent the worshipping places of Allah who *believes in Allah and the last day,* and observeth prayer, and payeth the legal alms, and dreadeth none but

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Allah." There are many such casual references to the last day.

Another introductory point important to the best understanding of the material before us, is to think of Mohammed in proper relationship to his earlier and later suras. He was first of all a religious enthusiast, and later on a sober-minded politician. As a revivalist he appears in the short, snappy, broken sentences of the early poetical suras. And certainly no revivalist preacher has excelled him in dangling an audience over the terrors of the future torments. He had had a vital experience in his own life. While that experience was fresh in his mind, the fervor of his preaching and warnings left their definite impressions. Doubtless in his earnestness, he, himself, believed that the resurrection and judgment might come at any moment. In his busy life as head of "Church and State" in Medina, quite different is the tone of his messages.

I. Terminology. Before considering the meaning of the Arabic terms, *el-Âkhîr* translated "The last day," and *el-Âkhira* "the future life," a brief statement regarding the untrustworthiness of the three English translations of the Kor'an, is important. In the study of the above words, as well as in many other references, the statement of Dr. Macdonald, "Aspects of Islam" (page 88 note) has been verified: "Palmer was a wonderful linguist and an admirable scholar in many ways, but his translation has some most extraordinary blunders, many of which must have been due to haste. Rodwell's translation is a careful piece of work, but hardly represents the tone of the original. Sale's can now be neglected."

Of the twenty-six times the word, *el-Âkhîr,* is used in the Kor'an, with but one exception—and that where the word has been used in its literal, historical sense, see Sura 57: 3, "He is the first and the last"—the word is used as a qualifier of the word day, *el-yaum el-Âkhîr,* and is simply translated literally "the day the last," signifying a definite, outstanding day in the mind of the prophet. Of the one

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hundred and thirteen times the word *el-Âkhira* (feminine of the above form), is used in its different cases, four times only is it used in a literal sense (Suras 17:7; 28:70; 29:19; 38:6). For the remaining one hundred and nine times the translators differ greatly, making use of the following: "The future life," "the future," "the next life," "the next," "the hereafter," "the life to come," "the latter day," "the last day," etc. Now with the exception of the last two translations for the word *el-Âkhira,* the others, meaning broadly a general period of time after this life, i. e., the life of the next world over against the life of this world, might be considered correct. But to translate *el-Âkhira* as the "latter" or the "last day," as Palmer and Rodwell both have done, is grammatically wrong and misleading. In every context the word *el-Âkhira* signifies the hereafter or the next life and cannot be applied to the grave, the resurrection or the day of judgment. With the exception of the one phrase, *liqa' el-Âkhira,* "the meeting of the hereafter," which occurs three times in the Kor'an (Sura 7:145; 23:34; 30:15), and indicates that which comes after in the broadest sense, but in all the other occurrences of the word, *el-Âkhira,* the immediate context indicates the hereafter in the technical sense with all that implies for the believer after the judgment. It is interesting to notice that in most of the early suras the hereafter implies the period of everlasting torment, while in the later unpoetical, long sentenced suras, it refers more often to the period of everlasting paradise for the believers.

Now in order to find out whether Mohammed had any thought of a first judgment in the grave, it has been necessary to examine all the Kor'anic words for "grave" and also for "dust." In doing so we were surprised to find the absence of the expected. From the enormous later Moslem usage of these words, around which so many of the later traditions center, one naturally expects to find some basis for these traditional usages in the Kor'an itself.

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Throughout the Kor'an there are but eight words under the common Arabic root Q B R meaning to bury. One of these (Sura 80: 21), is the only verb form, used in the phrase: "Thereafter he killed him and buried him." The other noun forms from this root are merely casual references to the grave, and nothing more. Under the Arabic root L H D from which is derived the noun which might bear the translations, niche, tomb, vault, grave, of the six times the root occurs in the Kor'an (7: 179; 16: 105; 41: 40; 22: 26; 18: 26; 72: 23) not a single reference contains the noun form, or has any relation to the idea of grave. The word *lahd,* "niche" or extra space made in Moslems' graves, in which the body may sit upright at the examination and judgment of Munkar and Nakir, is not found in the Kor'an. There is another word *el-Ajdāth* "graves," quite an uncommon word, used in the same way three times in the Kor'an, but again the references, all similar, are to the resurrection rather than examination or punishment in the grave. (Sura 70: 43, "On the day when they shall come forth in haste from the graves," also 54: 7; 36: 51.) The word *turāb* is used twenty-two times in the Kor'an, and out of that number, there is but one reference, Sura 16: 61, which could be associated with the word grave or the idea of burial. It is in connection with the burial of a girl baby, and has no relation whatever to the resurrection or judgment. All the other references are to literal dust. Thus it follows from the study of these terms, that the Kor'an is absolutely silent as regards a judgment in the grave, or *'Azābu'l-Qabr,* "the punishment of the grave," so common in the traditions. There are no passages in the Kor'an describing Munkar and Nakīr. The two proof texts usually given by Arabic commentators (Sura 8: 52 and 47: 29), cannot be considered, since there is not sufficient in the texts, and nothing in the contexts, to support such a tradition.

The very few places in the Kor'an that might lead one

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to think that Mohammed considered the idea of an intermediate state, prove on examination, to be quite inadequate to support any reasonable conclusions. For example, in Sura 3: 182, "And only on the day of resurrection will you receive your recompenses. Then whosoever is snatched away from the fire and made to enter paradise has attained felicity," some interpret *tuwaffauna ujūrakum,* "you will be paid in full your recompenses," as indicating that before the resurrection, in the grave, some recompenses, either of good or evil, had already been paid, and the final and complete recompenses would be made at the resurrection and judgment. But since Mohammed nowhere mentions the grave as a place of either rewards or punishments, the only reasonable explanation is that believers did receive certain recompenses in the life of the world, and that there were certain torments in this world for the unbeliever, such as at the battle of Badr. But further, in view of the fact that the persons addressed in the above passage are believers, and since the word, *ujūrakum,* "your recompenses," in every other place in the Kor'an carries the idea of a recompense of *good* and not of evil, it is plain that the above reference has no connection with the grave, but is a plain assurance that those who believe will be completely rewarded at the resurrection, and a part of that reward will be, having been snatched away from the fire with a complete entrance into paradise.

Another reference, Sura 19: 72, "There is not one of you who will not go down to it (the fire); that is settled and decided by thy Lord." This is a very strong assertion that believers as well as unbelievers will, at the great judgment, see the fire. No soul shall escape the judgment, on which great day all sorts of terrible events happen, and only by the mercy of Allah will the believers escape them all. They will assuredly see the fire, but because of the mercy of Allah (see Sura 37: 55), will they be snatched away from it.

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In Sura 6: 128, where Allah addresses the assembly of jinn and men, saying: "Hell is your resort, remaining in it except what Allah pleases," and indicating that there may be those who will be given respite, or that in hell there will be a purgatory, is simply one of those obscure passages where Mohammed after a strong assertion, uses the very common phrase, "except as Allah pleases," but which can hardly be taken as carrying in it the whole doctrine of a purgatory. One is inclined to infer from the frequent use that Mohammed makes of that common type of phrase, after a strong assertion, that, in many instances, it means little or nothing (see Sura 11: 109). In all Mohammed's warnings and descriptions about the doom of the unbelievers, there is anything but a note of respite or compromise. Sura 4: 59, "Verily those who do not believe in our signs, we will broil them at a fire; whenever their skins are well done, we will change them for other skins, that they may taste the torment." Therefore, we are quite ready to conclude that the idea of an intermediate state, or a judgment and punishment, other than at the last great day—which was to be final and complete—never entered Mohammed's mind.

The words in the Kor'an for resurrection and judgment are invariably connected with the word "day." And so, *el-qiyāma,* literally, "the standing up" or "the rising up," occurring seventy times in the Kor'an, is, without exception, linked with the word day in the phrase, "the day of rising up," or "the day of resurrection." The word *ed-Dīn,* in the Kor'an has three usages: (1) judgment, (2) religion, (3) custom. Of the sixteen times that the context clearly implies that "judgment" is the idea expressed, only four times (Suras 51: 6; 82: 9; 97: 7; 107: 1), is the word found standing alone, i. e., not in the phrase "the day of judgment." In one of these references, Sura 107: 1, there is a difference of opinion whether the word means judgment or religion. However, the point to notice is that, in the mind of the prophet, both the resur-

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rection and the judgment are associated almost exclusively with the word "day." For Mohammed, whether speaking of the signs of the approaching judgment, or of the terrible upheaval in the order of the universe at the resurrection, or of the awfulness of the judgment itself, or of the rewards of the believers and the torments of the doomed which fall in the midst of it all, to his mind it is one, great, encompassing occasion. For him it all comes under the idea of a great and terrible day, the last day, the promised day, the encompassing day, the great day, the hard day, etc. It is the *day* he emphasizes throughout the Kor'an in such a wonderful variety of names and expressions. And these, on account of their interest and strangeness, will be given in detail later.

II. The Judged. To Mohammed, the great day was an all-encompassing day (*yaum muhīt*). No one would escape it. Believers as well as unbelievers, men and women, families and nations, jinn, and even the beasts of the earth, in fact all the creatures of Allah, would be gathered together for judgment on that day. The following references indicate that not only every soul shall be judged, but that every soul shall stand out at the judgment on its own individual merits:

Sura 3:182 "Every soul is a taster of death, and you will be paid your recompenses on the day of resurrection."

" 16:112 "The day when every soul comes disputing for itself, and every soul shall be paid in full what it has wrought, and they shall not be wronged."

" 20:15 "Verily the hour is coming, I almost make it appear, in order that every soul may be recompensed for its efforts."

" 21:48 "I will place just balances upon the resurrection day, and no soul will be wronged at all, even though it be the weight of a grain of mustard seed we will bring it, for we are sufficient as reckoners."

" 27:89 "And the day when there will be a blowing on the trumpet, and all who are in the heavens and in the earth shall be startled, except whom Allah pleases, and all shall come abjectly to him."

" 29:9 "But no burdened individual shall bear the burden of another burdened individual; then to Allah will be your return; then he will inform you as to what ye are doing."

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" 78:41 "On the day when each man will look upon that which his two hands have sent forward; and the unbeliever will say: 'Would that I were dust'!"

" 82:19 "On the day when no soul will control aught for another soul; and the command on that day will belong to Allah."

" 99:6 "On the day when men shall come in separate bands to show their works, and he who does the weight of an atom of good shall see it! and he who does the weight of an atom of evil shall see it!"

" 101:5 "And as for him whose balances are heavy, he is in a well-pleased life. But as for him whose balances are light, his dwelling shall be in the pit of hell." (See also 3:28; 19:72; 23:105; 30:42; 31:32; 44:41; 50:20; 60:3.)

There is little mention of women in Islam eschatology. Inasmuch as women and men are spoken of separately, the silence as to the place of believing women in paradise, or unbelieving women in the abode of the doomed, is one of the idiosyncrasies of the Kor'an and Islam in general. But references are not altogether lacking. Such as they are, they imply that women, as well as men, are judged, saved and condemned.

Sura 33:35 "Verily the Moslem men and Moslem women, and the believing men and the believing women, and the devout men, and the devout women, and the patient men, and the patient women, and the truthful men and the truthful women—Allah has prepared for them forgiveness and a mighty reward."

" 33:73 "In order that Allah might torment the hypocritical men and hypocritical women, and the male polytheists and the female polytheists; and that Allah may turn relenting towards the believing men and believing women; verily Allah is forgiving merciful."

" 47:21 "For know that there is no god but Allah, and seek pardon for thy sin, and for the believing men and the believing women, for Allah knows your place of coming and going, and your final destination." (See also 57:12, 13; 71:29; 9:68, 69; 48:6.)

There are two other references of a different kind, one in the Sura of the "Folding Up," in connection with the female child that was buried alive, Sura 81:8, 9. And the other is in Sura one hundred and eleven, containing the very striking picture of the wife of Abu Lahab carry-

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ing sticks for the flaming fire at which her husband will be scorched, "His wealth and that which he has gained have not availed him. He shall burn at a fire—a flaming fire! And his wife the carrier of the sticks!"

Mohammed undoubtedly emphasized the doctrine that every individual would be judged on his own merits. The chance for intercession on the judgment day was nil. But there are a few references to families and nations in connection with the judgment that are interesting for the sake of contrast:

Sura 14:42 Abraham says: "Lord forgive me and my parents and the believers, on the day the reckoning arises."

" 39:17 "Say: Verily the losers are those who make a loss of themselves and of their families on the day of resurrection."

" 66:6 "O ye, who believe! protect yourselves and your families against a fire whose fuel is men and stones!" (See also 42:44.)

" 45:26 "And on the day when the hour shall arise, on that day those who work vanity lose. And thou shalt see each nation gathered together; each nation summoned to its book; 'Today are ye rewarded for that which ye were doing'!"

That the jinn are to be judged like mankind is assumed. The Kor'an is a warning to them as well as mankind. Among the jinn are those who believe, and those who are unbelievers; there are those who are saved, and those who are doomed:

Sura 6:128 "The day he assembled them all. 'O assembly of the jinn! ye have got advantage to yourselves out of mankind!' and their companions of mankind shall say, 'O our Lord, we got advantage one of us from another;' but we have reached our appointed term which thou hast fixed for us.' Says he, 'The fire is your abiding place, remaining in it, except as Allah wills'!"

" 6:130 "O assembly of jinn and men! did not there come to you apostles from among yourselves, relating to you our signs and warning you of the meeting of this very day of yours?"

" 7:36 "Enter ye into a nation which has passed away before you, both of jinn and mankind—into the fire!"

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" 7:178 "We have assuredly sown* for hell many of the jinn and mankind."

" 32:13 "I will certainly fill hell with jinn and men all together."

" 51:56 "I have not formed the jinn and men except that they may serve me."

" 46:17 "There are those against whom the sentence was due among the nations who have passed away before them of jinn and men; verily they have been the losers."

" 72:11 "And ye, of us are the good, and, of us are other than that." (This verse is taken from the Sura of the jinn, where the prophet is repeating the testimony of the jinn themselves.'

The references in the Kor'an stating that the beasts of the earth will be brought before the judgment are few. But they are of sufficient importance to establish a basis for many later traditions. In Sura 81, highly descriptive of the resurrection, there is a reference to the wild beasts being crowded together, as though they were seeking cover from a terrible storm: "And when the timid wild beasts are gathered together." Some hold that this has reference to their being gathered for the judgment. The word, *wuhūsh,* "the timid wild beast" such as the gazelle or wild cow, used in this verse, is the only occurrence of the word in the Kor'an. The other references where the word, *dābba,* a more common word for beast is used, are the following:

Sura 6:38 "There is not any beast in the earth, nor a bird flying with both its wings, but they are peoples like to you; we have omitted nothing from the Book; then to their Lord shall they be gathered."

" 42:28 "Of his signs is the forming of the heavens and the earth, and that which he has scattered in them consisting of beasts, and he is able to gather them whenever he wills."

" 11:8 "And there is not of the beasts of the earth except its provision is from Allah; he knows their place of abode (here) and their place of committal (in death); each is in a clear Book."

III. The Approach of the Day. Later Islam has made much of the approach of the day of judgment, and

*This word has perplexed the Arab commentators. It really means to sow seed—the generation of plants and animals—in every instance. Baidawi gives it the more dignified meaning of *creation,* but this is not its real meaning.

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especially of the signs, or, literally, *el-Ishārat,* "the pointings out" foreshadowing that approach. These signs, known in tradition as the lesser and greater signs, constitute a great program of absurd and detailed happenings covering a considerable period of time prior to the approach of the hour. The coming of the hour itself, of course, is only known to Allah, the basis for which position is clearly emphasized in the Kor'an, as will be shown later. But later Islam further makes much of the events that take place between the coming of the hour and the time of the resurrection. This again is quite different from what is in the Kor'an on the subject. The phrase *"Ishārāt es-Sā'a,* "the pointers to the hour," is not in the Kor'an, nor even the word *ishārā.* Four times only in the Kor'an (Sura 7:186; 31:34; 41:47; 43:85) do we find a word in the context with the word hour, as in the phrase "knowledge of the hour." But this knowledge is something in the possession of Allah alone. Similarly we find in the Kor'an that Mohammed stresses the fact of the certain approach of the hour; that he gives wonderful descriptions as to what will happen "on the day," or "when the hour shall arrive"; that it will come suddenly and without warning, but Mohammed does not commit himself to any program of events previous to the hour.

Mohammed frequently uses the word Âya, meaning broadly "a sign." With it he indicated two quite different things: (1) Evidentiary miracles—In our sense supernatural events worked by prophets as evidence of the truth of their mission (see Sura 27:13), (2) Analogy of Nature, i. e. the occurrences of nature, by which man ought to be led to a knowledge of Allah (Sura 36:33, 37). Mohammed always said that he did not work the first kind—the prophets had come working such miracles, but men had not believed in the prophets any more on account of such signs. He himself came with a self-evident, self-witnessing message, and in confirmation he pointed men to the

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fact that that message was in exact analogical conformity with what they themselves might learn about Allah from the ordinary operations of nature. These ordinary operations testified that there would be a resurrection and judgment, but could give no sign as to the coming of the great day; that, Allah himself alone knew. The sign of the approach of the hour to Mohammed was the great day itself—the hour, the resurrection, the judgment, the torment, the fire, the garden, all combined. To try to show any order or sequence of events in the mind of Mohammed is quite out of the question.

The passages in the Kor'an that might be construed as "sign passages," i. e., those seeming to indicate events prior to the day itself, reveal on examination, that they are simply coincident with many other happenings during the day. For example, the blast of a trumpet is nowhere spoken of as preceding the day or the hour, as one might suppose. One might imagine that the trumpet blowing would be spoken of in connection with the very first evidence that the last day was approaching, and so be associated with the hour, but in not one of the trumpet passages is the word hour mentioned. There are ten passages in the Kor'an referring to the blowing of the trumpet, and in each one, the trumpet blowing seems to have a fresh significance for Mohammed. There is here no thought of such a number or order of blasts as is given in the traditions. The uppermost thing in Mohammed's mind was the great day, and not the minor detail:

Sura 50: 19 "And the trumpet shall be blown—that is the threatened day."

" 20: 102 "On the day when there will be a blowing on the trumpet and we will gather the sinners blue-eyed (i. e. blind).

" 36: 51 "And there will be a blowing on the trumpet, and, behold, they from the graves unto their Lord will issue forth."

" 69:13,15 "And when there is a blowing on the trumpet, a single blast, and the earth and the mountains are carried away, and then both crushed with a single crushing, on that day the event will happen."

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" 78:18 "On the day when there will be a blowing on the trumpet, and then ye will come in bands, and the heavens will be opened, and then they will become doors and the mountains will be set journeying and then they will become a mirage." (See also Sura 18:99; 23:103; 27:89; 3968; 6:73.)

There is another group of passages to be examined in connection with the approach of the day, strengthening the idea expressed above that they are not meant to be taken as events prior to the day, but of the day itself:

Sura 33:63 "The people will ask you about the hour. Say: 'The knowledge of it is with Allah only. And what is to make thee know perhaps the hour is near'? Verily Allah has cursed the unbelievers, and has prepared for them a blaze." (The people had asked Mohammed in derision when the hour was coming, or wanted some sign about it. The answer was a warning even to the prophet—Allah only knew, but it might be near!)

" 54:7 "On the day when the summoner will summon to a terrible thing, with their eyes downcast will they come forth from their graves." (The summoning, and the "terrible thing," which is the day itself, and the coming forth from the graves, all take place "on the day.")

" 50:40 "Listen for the day when the crier shall cry from a near place—the day they shall hear the shout, assuredly that is the day of coming forth." (See also Sura 6:159; 51:12, 13.)

Another reference, Sura 43:61, is uncertain in reading and obscure in meaning, and it cannot be considered as bearing any weight one way or another as regards the signs of the hour. We only mention it because it is well known for its obscurity and the difficulties it has given to commentators and translators.

We come now to the group of passages that clearly show that only Allah himself knows about the coming of the hour:

Sura 31:34 "Verily Allah, with him is the knowledge of the hour."

" 7:186 "They will ask you about the hour, for what time is its coming fixed. Say: 'The knowledge of it is only with my Lord.'" (See S. 33:63; 79:42.)

" 43:85 "And with Him is the knowledge of the hour, and to him shall ye be brought back."

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" 53:58 "The drawing nigh (hour) draweth nigh, there is no one except Allah as its discoverer."
" 41:47 "And unto Him goes back the knowledge of the Hour."

Another interesting group of passages pertaining to the coming of the resurrection and judgment are those emphasizing the suddenness of its coming. In all these passages, with the exception of the first, the same word, *baghtatan,* "suddenly," is used:

Sura 16:79 "Nor is the matter of the hour but like the flash of a glance, or nigher still."
" 7:186 "It (the hour), will not come to you save suddenly."
" 12:107 "Do they then believe that an overwhelmer of Allah's punishment is coming to them or that the hour is coming to them suddenly, while they are unaware?"
" 22:54 "And those who are unbelievers will continue to be in doubt thereof, until the hour comes to them suddenly, or there comes to them the torment of a barren day."
" 43:66 "Do they expect aught but the hour, that it will come suddenly to them while they are unaware?"
(See also 6:47; 21:41; 26:202; 29:53; 39:56; 47:20.)

IV. The Great Day Itself. A clear and comprehensive view of the last day, as Mohammed pictures it in the Kor'an, with wonderful descriptions of the multitudinous events of the day, and warnings concerning these events, is only possible by reading the Kor'an in the original. Our purpose here is merely to touch upon some of the highly descriptive passages, as well as to bring out some other points of interest about the great day itself.

(1) The Place of the Resurrection and Judgment. Islam is agreed on this point that the judgment is to take place upon the earth, but there is quite a difference of opinion as to what kind of an earth it will be on that day. It is clearly stated in the Kor'an that this earth will be completely changed into that which is other than this earth. Sura 14:49, "On that day wherein the earth shall be changed for that which is other than the earth and the heavens." And certainly if what is described about it comes to pass, it will be a place quite different than it is at present:

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Sura 81: 1-3 "When the sun is wrapped around (like a turban)! and when the stars swoop down! and when the mountains are set traveling!"

" 82: 1-4 "When the heaven is cleft asunder! And the stars are scattered! And when the seas gush together! And when the graves are ransacked!"

" 89: 22 "Nay! when the earth is crushed a crushed crushing!"

" 99: 1-5 "When the earth quakes her quaking! And when the earth will cast out her burdens!"

" 69: 14 "And the earth shall be borne away and the mountains too, and both be crushed with a single crushing!" (See also Sura 70: 6; 18: 45.)

(2) The Length of the Judgment Day. There are two verses in the Kor'an that, according to some commentators, indicate the length of the last day. In Sura 32: 4, if it is the day that is here described, it is to be a thousand years in length. In Sura 70: 4, it is described as lasting fifty thousand years. Naturally these two references have given a great deal of trouble. Some hold that they do not refer to the day of judgment, but that it is the period of time previous to the judgment, or, that it is the length of time it would take a man to make the distance between heaven and earth, traveling as man travels, so great is the distance. But with the angels this distance is covered in a day. But whatever interpretation is given to the two verses, it is quite plain that they must be considered as attempting to describe the same thing. Personally I prefer to think that the day of judgment is described, as the context (as far as one is able to take into consideration Kor'an context), seems to indicate. However, whatever was in the mind of Mohammed, we can be quite sure that he was not concerned about the logic and exactness of his statements, so much as he was intent upon leaving upon the minds of the Arabs the deepest possible impression. Here again he was not thinking about details, but intent upon picturing the importance of this terrible day of reckoning.

(3) Variety of Names and Expressions for the Last Day. That Mohammed's eschatological doctrines produced in his own mind a deep reflex impression is quite

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clear. He was constantly referring to the last day. The repetition of the more common phrases becomes monotonous. But besides this, throughout the entire Kor'an, there is an extraordinary variety of names and different expressions for the last day. Apart from the interest that such a variety of epithets has for us, perhaps the principal observation to be noted is the extent to which Mohammed has become obsessed with the thought of the final day of judgment. (a) The Names. The first seven are given in order of frequency the numbers in parentheses indicating their occurrence in the Kor'an:

Sura	2:79	The Day of Resurrection.	(70)
"	7:7	That Day.	(62)
"	6:31	The Hour.	(40)
"	2:7	The Last Day.	(25)
"	1:3	The Day of Judgment.	(14)
"	2:45	A Day.	(10)
"	6:15	A Great Day.	(7)
"	11:3	A Large Day.	
"	11:28	A Painful Day.	
"	11:85	An Encompassing Day.	
"	22:54	A Barren Day.	
"	76:10	A Frowning, Calamitous Day.	
"	74:97	A Hard Day.	
"	76:27	A Heavy Day.	
"	56:50	A Well Known Day.	
"	34:6	A Terrible Thing.	
"	52:58	The Approaching.	
"	78:39	The True Day.	
"	85:2	The Promised Day.	
"	56:2	The Happening.	
"	81:1	The Overwhelming.	
"	19:40	The Day of Sighing.	
"	44:40	The Day of Separation.	
"	32:29	The Day of Conquest.	
"	40:15	The Day of Meeting.	
"	50:41	The Day of Going Out.	
"	40:34	The Day of Crying Out.	
"	42:5	The Day of Gathering.	
"	50:19	The Day of Threats.	
"	64:9	The Day of Reciprocal Over-reaching.	
"	30:56	The Day of Awakening.	
"	15:38	The Day of the Fixed Time.	
"	26:189	The Day of the Covering.	
"	50:33	The Day of Continuance.	
"	40:28	The Day of Reckoning.	

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(b) Descriptive Expressions About the Day. A few of these expressions occur as often as ten times. Those of more frequent occurrence head the list:

Sura	3:7	The day whereof there is no doubt.
"	6:22	The day when we shall assemble them all together.
"	6:73	The day when there shall be a blowing on the trumpet.
"	30:11	The day when the hour shall rise.
"	14:42	The day when the reckoning rises.
"	40:54	The day the witnesses stand up.
"	2:255	A day in which is no trading, no friendship and no intercession.
"	3:28	The day that every soul shall find out what it has done.
"	3:102	The day when faces will be whitened and faces will be blackened.
"	5:108	The day when Allah shall assemble the messengers.
"	6:159	The day when some signs will come.
"	7:13	The day they are awakened (or quickened).
"	7:51	The day when its interpretation comes.
"	9:35	The day when it (wealth), shall be heated in hell.
"	9:78	The day they will meet Him.
"	11:11	The day it comes to them, there is no averting it.
"	11:107	The day when it comes no soul shall speak, save by His permission.
"	14:43	The day in which eyes shall stare.
"	14:44	The day the torment will come to them.
"	14:49	The day when the earth will be changed to that which is other than the earth and the heavens.
"	16:86	The day when we shall raise up from every nation a witness.
"	16:112	The day when every soul will come to dispute about itself.
"	17:54	The day He calls you.
"	17:73	The day when we shall call all men by their leader.
"	18:45	The day when we will set going the mountains.
"	19:39	The day they shall come to us.
"	21:104	The day when we will roll up heaven like a writing roll.
"	22:2	The day ye shall see it (the earthquake of the hour).
"	24:24	The day when their tongues, hands and feet, will witness against them.
"	24:37	A day when hearts and eyes shall be upset.
"	24:64	The day when they will be returned to Him.
"	25:24	The day they will see the angels.
"	25:27	The day when the heavens are split apart.
"	26:88	The day when neither wealth nor sons shall be of any benefit.
"	29:55	The day when the torment shall cover them from above them and from beneath their feet.
"	30:42	The day from Allah which none can put back.
"	31:32	A day when a father shall not atone for his child.
"	32:4	A day the measure of which is a thousand years.

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"	33:66	The day when their faces will be turned (from side to side), in the fire.
"	34:29	A day the appointed time of which ye will not keep back an hour or advance it.
"	40:35	The day when ye shall turn your backs, fleeing.
"	40:55	The day when their excuses avail.
"	41:18	The day when the enemies of Allah shall be gathered unto the fire.
"	44:9	The day when the heavens shall bring obvious smoke
"	44:15	The day we shall seize with a great seizing.
"	44:41	The day when a kinsman shall not avail a kinsman at all.
"	46:19	The day when those who misbelieve will be exposed to the fire.
"	46:34	The day they see what threatens.
"	50:29	The day we will say to hell, 'Are you full?'
"	50:40	The day when the crier shall cry.
"	50:41	The day they shall hear the shout.
"	50:43	The day that the earth shall be split apart.
"	51:13	The day when they shall be tested on the fire.
"	52:9	The day when the heavens shall be agitated.
"	52:13	The day they shall thrust back unto the fire of hell.
"	52:46	The day when their deceit will not enrich them at all.
"	54:6	The day when the summoner will summon to a terrible thing.
"	54:48	The day when they shall be dragged into the fire on their faces.
"	57:12	The day when thou shalt see the believers, men and women, running on with their light before them.
"	57:13	The day when the hypocrites shall say: 'Wait for us that we may kindle at your light!'
"	58:7	The day when Allah shall awaken them all together.
"	66:8	The day when Allah will not disgrace the prophet and those who believe with him.
"	68:42	The day when a shank shall be bared.
"	70:4	A day the length of which is fifty thousand years.
"	70:42	Their day which they have been promised.
"	70:43	The day when they will come forth from the graves hurriedly.
"	73:14	The day when the earth and the mountains shall quake.
"	76:7	A day the evil of which is dispersed abroad.
"	77:35	The day when they will not utter a sound.
"	78:38	The day the spirit and the angels shall stand in ranks.
"	78:41	The day when man shall see what his two hands have sent forward.
"	79:6	The day when the quaking quakes.
"	79:35	The day when man shall remember that for which he strove.
"	79:46	The day they shall see it (the hour).
"	80:34	The day man shall flee from his brother.
"	82:19	The day when a soul will not control for a soul a thing.

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" 83:6 The day when mankind shall stand before the Lord of the worlds.
" 86:9 The day when the secrets shall be put to the test.
" 101:3 The day when mankind shall be like scattered moths.

(4) A Variety of More Detailed Descriptions of the Events of the Day. This group of lurid pictures is practically all found in the earlier, poetical suras. These extracts reveal to what extent Mohammed made use of his vivid imagination in bringing before his hearers the terrors of the last day:

Sura 7:48, 49 "But those of the fire shall cry out to those of paradise, 'Empty upon us water, or of that with which Allah sustains you.' They say: 'Allah has prohibited them both to the unbelievers; those who take their religion for sport and play, and whom the life of this world deceives.' So to-day we forget them as they forgot the encountering of this, their day, and as they denied our signs."
" 11:100 "He shall approach his people on the resurrection day, and take them down to water at the fire—an evil place of water at which to water. They are followed in this (world) with a curse, and on the resurrection day an evil help in that which is helped."
" 29:12,24 "But they shall surely bear their own burdens and burdens with their burdens.....On the resurrection day ye shall deny each other and curse each other, and your place of shelter shall be the fire, and ye shall have none to help."
" 50:29 "On that day we shall say to hell: 'Art thou full?' and it will say, 'Are there any more'?"
" 56:40,51 "And they of the left! what about them of the left? blasts and scalding water! and a shade of black smoke! Then ye—O ye strayers and givers of the lie!—will eat of the trees of Zaqqum! then fill your bellies of them! then ye will drink upon it of scalding water! and ye will be drinking like camels mad with thirst! This is their honorable reception on the day of judgment!"
" 75:7 "And when the sight will be dazed, and the moon be eclipsed, and the sun and the moon are joined! while mankind shall say on that day, 'Where is a place to escape?' Nay! there is no place of refuge! (mountain stronghold). Unto the Lord on that day is the resting place!"
" 75:24 "Faces on that day will be dismal! Thou wouldst think that there was done to them a back-breaking calamity!"
" 80:40 "Faces on that day shall have dust upon them! blackness shall cover them! Those are the wicked unbelievers!"
" 81:7 "And when souls shall be paired off—and when the pages shall be spread out! and when the heavens shall be flayed off! and hell shall be set ablaze! and when paradise shall

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be brought nigh, the soul shall know what it has presented!"

" 83:15 "Nay, verily they are veiled from their Lord on that day! and then, they shall verily broil in hell; again it shall be said, 'This is that to which ye used to give the lie'!"

" 88:2 "Faces on that day shall be shamed! labouring! toiling—they shall broil upon a burning fire! They shall be given to drink from a boiling spring, no food shall they have except from the *Dari'* (a bitter, thorny shrub), which shall not fatten nor suffice against hunger!"

(5) The Variety of Warnings About the Last Day. Obviously, the Kor'an is a book of warnings! The words of the warner sound out an alarm upon almost every page of the book. To warn was the prophet's mission. In reading the Kor'an, it is often difficult to remember that Mohammed is reproducing the direct speech of Allah; that the warnings are Allah's, and not Mohammed's, the prophet simply being the mouthpiece or messenger of Allah.

It is interesting to observe, however, that there is a striking contrast between the warnings of the earlier and the later suras. There is a distinct difference between the impassioned utterances of the poet-preacher, found in the short, and often broken sentences of the early suras, and the more prosaic, didactic style of the politician at Medina, revealed in the later suras. In the later suras the great day of judgment was not less real to the prophet, perhaps, than at first, but it was doubtless pushed farther into the future. In the earlier suras the warnings, springing out of a new and intense conviction of the reality of a great judgment, produced converts to the faith. In the later warnings the context indicates that they were usually addressed to the believers, or to what might be termed semi-believers, those who were believers for convenience's sake. And so the mention of the last day in the later suras was anything but a gentle reminder to believers who were negligent of their duties under the rule of the prophet. It is significant, also, to notice that in the later suras the words of the prophet are more in evidence than the direct speech of Allah. For technically, while the words are the

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words of Allah, the ideas and objects of the prophet himself appear behind them.

(a) Warnings from the early Meccan suras:

Sura 78:40 "Verily we have warned thee of a torment that is nigh! the day when man shall see what his two hands have sent forward! and the unbeliever shall say, 'Would that I were dust!'"

" 77:45 "Woe on that day to those that give the lie! eat and enjoy yourselves for a little! verily ye are sinners! Woe on that day to those that give the lie!"

" 79:34 "And when the great overwhelming comes! on a day when man shall remember what he strove after! and hell shall be brought out for him who sees! and as for him who exceedeth the bounds and is a preferrer of the life of this world, verily hell is the resort!"

" 82:9 "Nay, but ye lie concerning the judgment! but verily over you are guardians, noble, writing down! they know what ye do!"

" 89:22 "Nay, when the earth is crushed with a crushed crushing! and thy Lord shall come and the angels rank on rank! and hell in that day shall be brought! on that day man shall be reminded! But how shall he have a reminder? He will say, 'Would that I had sent something forward for my life!' for on that day no one shall be tormented with a torment like his!"

(b) The warnings of the later suras:

Sura 2:278 "O ye who believe! fear Allah and remit the balance of usury, if ye are believers! and if ye do not do it, listen to a proclamation of war from Allah and his messenger—fear the day wherein ye shall be returned to Allah, and then every soul will be paid in full what it has earned!"

" 3:71 "Verily those who sell Allah's covenant and their faith for a small price, those have no portion in the future life, and Allah will not speak to them and will not look upon them on the day of resurrection, and will not purify them; and for them is painful torment."

" 9:38,39 "O ye who believe! what was the matter with you when ye were told to march forth in the way of Allah, and ye sank down heavily upon the earth? Are ye better pleased with the life of this world than the next? Unless ye march forth, he will punish you with painful torment, and will put in your stead a people other than you! ye cannot hurt Him at all, for Allah is mighty over all."

" 22:23,25 "Verily those who slander virtuous women, the careless, believing women, will be cursed in this world and the next, and for them is a great torment; the day when their tongues and their hands and their feet shall bear witness against them of what they did, on that day Allah will pay

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them their real recompense, and they know that Allah is the plain reality."

" 66:8 "O ye who believe! protect yourselves against a fire whose fuel is men and stones—O ye who believe! turn repentant to Allah with sincere repentence, it may be that thy Lord will cover for you your offences, and will bring you into the gardens beneath which rivers flow!—the day Allah will not disgrace the prophet and those who believe with him."

(6) No Hope for Intercession on the Last Day. The predominant note in the Kor'an on the matter of intercession before Allah affords little hope either to the believers or unbelievers. If there is any gleam of hope for the believers (and apparently the traditions have made considerable of it), it is only found in Mohammed's "loophole" expression, "except as Allah wills." Naturally to the Oriental the warning of no intercession must have had no small effect. The most important passages showing Mohammed's position on the subject are as follows:

Sura 2:44,45 "Fear a day when no soul shall pay recompense for another soul, nor shall intercession be accepted for it."

" 2:256 "Allah! there is no god but He, the living, the self-subsisting. Slumber takes him not nor sleep. His is what is in the heavens and in the earth. Who is it that intercedes with him save by His permission?"

" 56:50,51 "Say (i. e., O thou Mohammed to them)! I do not say to you, with me are the treasures of Allah, nor that I know the unseen (absent), or that I say to you, 'I am an angel.' Verily I do not follow except what is revealed to me. Say: Are the blind and the seeing on the same level? Will ye not consider? And warn those who fear that they will be gathered to their Lord. Besides Allah they have neither a near one nor an intercessor—perhaps they will fear!" (This is plainly Mohammed's own confession that he is unable to intercede before Allah for the people.)

" 20:108 "On that day shall no intercession be of any avail, except from such as the Merciful permits, and who is acceptable to him in speech."

" 39:44,45 "Do they take besides Allah intercessors? Say: Have they no control over a thing, and have no reason? Say: To Allah belongs the intercession of it all."

" 78:38 "On the day when the spirit and the angels shall stand in ranks, they shall not speak save to whom the Merciful permits, and who speaks aright!"

(See also Sura 30:12; 40:19; 19:90; 34:22; 74:49.)

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Conclusion. Had Mohammed any thought or concern that one day his messages and warnings would be gathered up and published in what has turned out to be the Kor'an, one might imagine that he would have either taken care himself, or, at least, would have left instructions with his followers, that his chaos of fragmentary utterances be presented to the reading public in decency and in order. But this Mohammed, because he was Mohammed, did not do, and those coming after him made a very rough job of it. Consequently as a basis for a system of theology, the Kor'an has given all commentators no end of trouble, and still remains a jumble quite out of the question to straighten out. The many contradictions filling the Kor'an are clear evidence that Mohammed was no theologian. He was nothing more than an intoxicated poet. The feeling of Allah and the great day of judgment were an obsession with him. As a single phase of truth came to him he stressed it as the whole truth.

In our attempt, therefore, on entering into the Kor'an labyrinth, to observe and to endeavor to coördinate in some fashion what is found there about the resurrection and the judgment, naturally, because it is a veritable labyrinth, much that is there has either escaped our notice, or has been beyond our power to assimilate. However, from what we have been able to pick up and to group together, along the line of Mohammed's eschatology, we are at this point ready to make a few concluding observations:

(1) Mohammed had become completely obsessed with the thought that on a certain great and terrible day, all creatures would stand before Allah in judgment.

(2) The catastrophic coming of the day would be sudden and without warning.

(3) Every soul on its own merits would receive its just deserts, even to the weight of an atom of evil or good, with little, if any, hope of intercession before Allah.

(4) Escape from torment was dependent upon a pres-

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ent belief in Allah and his prophet and the last day, together with a reasonable amount of good deeds sent on ahead during the life of this world.

(5) Scant is the basis, if any there is at all, for the idea that Mohammed considered a judgment in the grave, or had any conception of a purgatory either before or after the resurrection.

(6) There is reason for believing that Mohammed's first thought of the day of judgment was that it was a close and impending event, but that later when success attended his reign in Medina, the day was something more remote.

(7) There is undoubtedly a distinct difference between Mohammed's conception of the resurrection and judgment and that which has been changed, colored and ascribed to him by later Islam as seen in the traditions.

(8) That Mohammed's idea of the resurrection and the judgment has been picked up from Jewish and Christian conceptions, though greatly amplified and distorted, after having filtered through his peculiar mind, is quite clear.

Fayum, Egypt. DALTON GALLOWAY.

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A NEW APPROACH TO THE MOSLEM STUDENT. (THE ALLIANCE OF HONOUR IN EGYPT.)

There is no corner of the student world which is exempt from the problem of purity, whether that of personal purity or that of social purity. At times the fact is faced openly; at times it is recognized, but unmentioned. Either way, herein admittedly lies the most difficult and the most baffling proposition which confronts the educationalist, as a problem, which taxes the student, as a practical issue of life. Neither educationalist nor student can escape it. Both may agree to draw over it the veil of silence. But the reality of the struggle for purity is not in any way diminished by a conventional recourse to silence. Rather the policy of silence has proved to be but a treacherous device of the evil one to cover deceptively with a coating of seeming security the pit-falls which await the unwary.

To-day the western world has agreed to face the moral problem in the open. Headmasters discuss it; preachers do not hesitate to philosophize on it; statesmen discourse on its importance in relation to the health and well-being of the nation; the League of Nations is legislating internationally for a new régime. But if the West is awakening to a sense of the necessity of a scientific treatment of the whole problem, the East, beyond doubt, is in need of the surgeon's knife with tenfold more urgency.

In the first place, the temptations to immorality are far more numerous in countries like Egypt. The climate is not so invigorating as in the West. There is a subtle lifelessness in the air on hot days, which not only disinclines for exercise, but positively allures towards evil. Older missionaries bear witness to the tendency of the atmosphere to weaken the moral and physical centres of control. It is difficult to realize how much the Easterner, from his birth, misses the cool, bracing, air of Northern lands.

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And—what is, perhaps, a consequence of this—he misses, too, the habit of constant, physical exercise, the stimulus of games and athletics, to give a helpful outlet to his surplus energies. It is only in the places where Western civilization has made a marked impact, that the practice of games, like football and tennis, has been established. What a boon this has proved in student institutions, like the Beyrout College, or the American University at Cairo, will probably never be known. The experience of recent years has made it perfectly clear that corporate games exert a distinct influence towards both the building up of the body, and the formation of strong character.

From one prevailing vice of European countries, Egypt is relatively free. She is, fortunately, not the slave of King Alcohol. But a recent inspection of the customs and excise figures for the past few years reveals the distressing fact that drinking is on the increase, and it is reported that the consumption of inferior liquors is growing in the villages. How closely intemperance and immorality are interconnected any who reside in cities like Liverpool and Glasgow know only too well. And Egypt has its own incentive of this type to vice. Not a few of the common people are addicted to the smoking of hasheesh and opium, two drugs which bring out the very worst elements in human nature.

Manifestly, then, the physical stimuli to impurity amongst Eastern students is not inconsiderable. What causes still greater anxiety is that the intellectual and moral safeguards of virtue are deplorably few; in fact, the most subtle inducements to lack of control proceed from those very sources, which ought to be the bulwark of *self-control,* namely literature and religion. The majority of cheap booklets, circulating in the towns, whether written in English, French, or Arabic, are distinctly demoralizing. Even amongst the classics of the Arabic language there is a very large element which appeals to the lower nature of man. The "Arabian Nights," for example,

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teems with vivid, unhealthy stories of vice and indulgence. The religious literature suffers from the same defect. Things are described there in detail, which had been better left unsaid; practices are lauded there, by insinuation, if not by express statement, which true religion would condemn.

With difficulties confronting him from an adverse climate, largely unaided by literature or religion, it might have been thought that the Moslem student was already sufficiently handicapped in his fight for true manliness. But the tale of his difficulty is far from told. He is surrounded in almost every student centre, by bold, shameless inducements to immorality. In the shops of Cairo—even in those which have established themselves in the main thoroughfares of the town—there are publicly exhibited pictures and post cards, which, with no special claim to intrinsic beauty, nevertheless, under the guise of art, are thrust into the forefront of the windows, and, we believe, have no other purpose than to gratify a lewd taste and a passionate eye. Every effort to have these removed has, up to the present, proved futile.

There is no necessity in this article to stress the influence of cinemas and theatres. They vary so much in their characteristics, and, in any case, they are not peculiar to the East. Rather, we would lay all the emphasis of our indignation and disgust on the inconceivable horror of the area which is occupied by the licensed prostitutes of Cairo, Within a stone's throw of one of the principal business areas of Cairo, within three hundred yards of two of its leading hotels, may be seen three streets, which are mainly, if not totally, given up to immoral trade. A little further eastward, on the other side of another important road, lies a network of twenty alleys or more, which is again devoted to licensed vice. The stench and filth of both these areas elude description. Yet all the young men of Cairo know of the existence of these places. Hither they throng, especially on Thursday and Friday and Saturday

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evenings, for entertainment and excitement. There is everything which the devil can devise to attract them. Cafés, beer shops, dancing saloons, hoop-la booths all lend their quota of inducements to Cairo's youth to come. Nor is it the young men of Cairo alone who are concerned. In Cairo's schools and colleges, at the El-Azhar University, in the government offices are gathered men and boys from every part of Egypt, and numbers from distant parts of the Moslem world. To the brothel area they make their way, for Cairo is sadly deficient in healthy forms of relaxation and recreation. For lack of better, more uplifting, interests they are drawn to these sinks of iniquity.

Artistically, there is nothing at all attractive in this sin-sodden area. It is dark, badly lighted, ill-paved, with pools of water and filth in the narrow passages. Many of the houses are little better than hovels. At the doors are seated highly-painted women, inadequately dressed, awaiting their patrons or coaxing the passers-by. Someone aptly described it as "hell with the lid off."

It would be pitiable enough if this area could be described as the resort of the abandoned only. In the West it is a sad fact that so many of our large towns have districts, which can only be referred to with a shudder. What constitutes the agony of the problem of Cairo, is that to this home of vice and uncleanness there throng, without a blush of shame, prominent men from Egypt's villages, Sheikhs from the Azhar, employees of the government, students in schools and colleges, fellaheen and servants. On more than one occasion men of wealth have been seen to drive up to the entrance of these alleys in their motor cars, and leaving a chauffeur in charge, to walk, unabashed, into the vilest of these dwellings. The measure of the evil can to some small extent be estimated by the fact that more than 1,360 women are officially licensed to live in this way—in Cairo alone—which means that they earn sufficient money by their trade to feed themselves, to pay rent, and at the same time to remunerate

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those who control the houses, and to satisfy the demands of the small army of pimps who fatten on the business.

It were well to draw a veil over the wickedness of the streets of Cairo. Enough has been mentioned to convey some idea of the utter horror of the situation. Yet all this happens daily in the heart of the town, openly, and with the cognizance of any who care to know of it. But, as though official recognition had not given the devil of impurity sufficient scope for his activity, there remains to be mentioned a whole realm of vice, a veritable system of shame, which though nominally latent underground, does, with considerable impunity, rear its head above ground. Every night there may be seen women, *and boys,* walking the shop-lit streets of Cairo, known, beyond denial, to be living by hiring out their bodies for sinful purposes. It is scarcely possible even to stroll down some of Cairo's thoroughfares at night-time without being accosted by dragomen, or street-hawkers, or, not infrequently, even by native policemen, and invited to a place of shame. The ramifications of the practice of vice in Cairo seems unfathomable. Much is known which cannot be recorded here, known, unfortunately to be absolutely true, revealed by the most careful investigation, and vouched for by unimpeachable authority.

Such are the facts. To us as Christian men and women now arises the question—how is the Kingdom of God to be set up in the hearts of these young men of Egypt, and also in these awful areas? As might have been already inferred, the first great desideratum is for a sound public opinion, which feels and is ready to act. Everywhere one is met with the same attitude of hopelessness, of a feeling of inability to effect anything. There is, it is true, a remnant left in the Moslem community, which has not bowed the knee to the Baal of wantonness, but, as soon as this little body is approached with a view to the execution of any practical proposals, one finds that it not only lacks faith in the possibility of any permanent reform being

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achieved, but also is devoid of the motive power, which will carry through a transformation of individual life and of social conditions in the teeth of vested interests and against the dead weight of a lethargic public.

Over against this small minority, which is desirous of a change, but despairing of its achievement, looms the large mass of Moslem thought, which is vitiated by the false philosophy that continence is a physical impossibility. Ninety-nine out of every hundred students are told—and the most of them believe—that in the interests of health nature must have her way. This doctrine, widely spread and generally accepted, cuts at the very heart of those convictions which give power to a man who is fighting for a clean life and a clear conscience. Thus the battle is lost before it is begun. And, further, the stamping of vice with an official seal confirms in the mind of the young the impression that continence is an unattainable ideal, while most of the schools, for their part, have no message for their charges.

What the results of this attitude of mind are in the life of the boys and students of Egypt can readily be imagined. The evidence of the boys themselves on the one hand, and the testimony of teachers and parents on the other, coincide in the conclusion that only the very smallest fraction of the youth of Egypt passes with an unstained record through the schools and colleges of the country. One Egyptian friend stated that it was his own settled judgment, after years of thought on the matter, that not one-half percentage of students remain continent.

The evil habits begun in boyhood are carried to worse forms as years go by. The sense of moral shame is weakened, until it almost ceases to exist. Physically, the effect is visible to the eye in the obvious apathy of those who should be brimful of vigor. Morally the character in every department becomes enfeebled. When, a little more than a year ago, Dr. Sherwood Eddy carried on an evangelistic campaign in several of the student centres of

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Egypt, it was found that by far the largest proportion of questions sent in to him centered round this problem of purity, and were in fact nothing less than confessions of awful degradation and pitiful appeals for moral power and regeneration. Those who were engaged with Dr. Eddy at the same time in personal work will remember how the majority of those who came for guidance admitted, with heart-rending sincerity, the grip which these vices had fixed on their lives.

The inevitable result has followed, that disease is eating away the bodies of many of Egypt's young men. No other consequence could have been expected. For it is known that every permit granted by the authorities to the women who ply this trade of sin in Cairo is stamped across with the words, "This woman is not guaranteed clean," which means that not a single one of these women can be gauranteed to be free from venereal disease. There is, moreover, awful evidence to show that the majority of the prostitutes are actually infected by syphilis or gonorrhœa. These diseases are thus being conveyed, nightly, to the men, who are more influential, in all probability, than any other section of the community in framing public opinion. That the moral tone of Arabic publications must be graded as low is not, therefore, surprising under the circumstances. But the sins of the fathers do not wreak their vengeance on the fathers alone. They pass on their awful harvest of disease to the poor women, who are married to these libertines, and they, in turn, convey the disease to their children. This accounts for the large number of people, men, women and children, who are admitted to the C. M. S. Hospital in Old Cairo, suffering from V. D. And the children, in turn, are predisposed, from the distorted heritage they have received, to follow in the footsteps of their fathers. And so the harvest grows.

Incontinence, then, is undermining the bodily stamina of Egypt's young men. But this is by no means its worst result. It is also rendering impossible the development of

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moral character in the leaders of the nation, and unfitting them for the attainment of any spiritual power; and these consequences are, to a Christian, of still greater significance. It is inconceivable that any young man, who is sacrificing the virtue of chastity on the altar of pleasure, can have either the spiritual vision which will interpret to him the deepest realities of the life of the soul, or the moral power which will inspire him to strive after those ideals of mental and spiritual achievement which are the foundations of stability and progress in both the individual and the nation. When self-control is abandoned, other virtues lose their attractiveness and their categorical claims, and the rudder of life slips gradually into the cunning hands of self-interest and personal pleasure. For those, therefore, whose lives have been dedicated to the winning of Moslem students to the love and service of Jesus Christ, and whose prayers and labours are directed to the uplifting of the student life of the land, there arises a peculiarly pressing problem from these facts of prevailing impurity. It becomes necessary to consider more carefully whether the current modes of presenting the saving power of Jesus, our Lord, are adequate, or, shall we say, best adapted to the needs of those whom it is our purpose to reach. This point needs, we feel, marked emphasis. The psychology of adolescence proves indubitably that so long as a boy or man is under the sway of physical passions he cannot rise to any great ideal of achievement of character. Quite apart from the weakening of the mental powers, of memory and of concentration, there proceeds a subtle sapping of the moral forces, and a perversion of emotion, which destroys strength and blurs vision. Until this plague of self-indulgence is completely cleared out of the whole system it is impossible to secure health of body or of mind or of spirit.

While the ultimate necessity and desirability of providing means of instructing the youth of the East in the heights and depths of the Christian faith are manifest to

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all who are engaged in missionary work in these lands, it seems to us that much of such instruction will be completely lost on a very large number of the young men for whom it is provided, simply because they are not in a fit condition to receive it. These men are slaves to their lower nature; they are occupied in a grim fight with satanic forces; what they stand in need of is a power which will enable them to win a moral victory in an issue which is eminently practical. Until the prospect of such victory rises above the horizon, they will be devoid of the vision of the soul and the purity of heart which alone can see God.

How to meet that need is the problem which the Alliance of Honour in Egypt has undertaken to solve. Its work will be seen at once to be two-fold. In the first place it will endeavor to do all in its power to have removed all those stumbling-blocks which are an offence to the growing youth; and, secondly, it will seek to provide the knowledge for the mind, and the inspiration for the soul, which alone can keep the life along the path of holiness and righteousness.

As to the removal of the external sources of temptation, not a little has been done in the last twelve months. Glaring breaches of the law have been brought to the notice of the police authorities, with the consequence that we have an assurance from the central administration that increased vigilance will be observed, and, further, we have the knowledge that the police are actually engaged in a careful endeavor to discover infringements of the law. Recently the Minister of the Interior was informed of a periodical which purposed to supply Egyptian boys with the latest details of sporting news, but which, as a matter of fact, contained more than one page of obscene jokes. Within a month the minister responsible had visited the editors of the paper, and secured from them an undertaking that these obscenities would be discontinued. Personal visits are made to shops which exhibit objectionable

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post cards and pictures, and pressure is brought to bear on the owners to have them taken from the windows. This method was successful in the case of one of the best-known photographic stores in Cairo, but, as a rule, an appeal to the conscience of the salesmen seems to have little or no effect. Valuable as are the results already achieved in this direction, it seems to us that they are but a very small fraction of what remains to be done. Far more stringent legislation is required, prohibiting the publication of immoral literature, and forbidding the exhibition of unclean cards. Nothing less than a bold attack on the present system of licensed vice can be satisfactory. The government must be induced, firstly, to reduce the number of licenses it issues every year, and secondly, to remove the occupants of every house of shame to some secluded part of the town, far away from the centre of business and social activity. There is not a little evidence gathered from the experience of continental towns to prove that, after all, complete prohibition of immorality though rarely, in point of fact, completely attainable is nevertheless by far the best process of coping with this problem, and by far the best means of safeguarding the next generation. When the military authorities in Cairo were approached to consider the advisibility of having all brothels put out of bounds to His Majesty's Forces, more than one dissenting voice assured us that the result would be an inevitable increase in V. D. What has actually happened since this measure was enforced is that the figures for such disease have fallen to an unprecedented degree.

But the government cannot be expected to take action until it is persuaded to do so by the force of a strong public opinion making for righteousness. Such public opinion does not exist to-day, and, so far as the influence of Moslem thought extends, may never be expected to come into existence. It therefore has to be created, and created from Christian sources. To some small extent this may be attained by keeping in close touch with the daily press,

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and to some extent by constant use of the public platform. But the public is nothing else than a mass of individuals, each of whom has his or her own personal problems and convictions, and thus we are brought to the second main group of Alliance of Honour activities, namely, the education of the mind of individuals, and the care for their moral character and spiritual life.

Personal work is always the most important element in missionary work. The weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds, even to the casting out of imaginations and of every evil thought, which rears itself in our minds against God. These are the weapons which we need to use in our daily contact with the young men of Egypt. We need to have released those spiritual forces which will overwhelm the massed ranks of the evil one, to bring into play every gift of intellect, of personal influence, of spiritual life, of prayer life which will draw fallen manhood to the living Saviour.

There are two sides to this section of the work. To a certain extent the end may be attained by providing men and boys with that information about themselves which they ought to have. This can be done by the organization of meetings for men in every town where students dwell, so that medical men, statesmen and religious leaders may, in turn, present to the mind of the youth those various aspects of human life and human obligation which will keep them from straying into evil habits through lack of adequate knowledge. It can also be done by the publication of literature in both Arabic and English, so as to have available for the reading section of the community, which is not large, and which is principally composed of students and ex-students, a comprehensive range of booklets on the sex problem. And, thirdly, it can be done—and perhaps best done—by means of personal talks with individual men and boys.

The most important element of the work is that which still remains to be mentioned, the cultivation of the spir-

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itual life of the youth. Here, again, all three methods already referred to have been brought into use. Meetings are held, and addresses are given, proclaiming the Lord Jesus Christ as the sole source of spiritual power and of moral attainment. Pamphlets and booklets are issued by arrangement with the Nile Mission Press, and either distributed to members of the alliance, or sold to the general public, containing addresses, delivered originally in Arabic, or translated from the English, and pointing out that Jesus alone can meet the need of the individual soul, or solve the problem of a corrupt society. And, finally, through the contacts with students, which the Alliance of Honor organization provides, unequalled opportunities are presented for personal work, and personal influence.

It is noteworthy how open the Moslem student is to this approach from the side of the pressing, personal, problem of purity. Whether he is accosted in the public street in the brothel area, and handed a four-page tract, or whether he is spoken to at the close of a meeting, or privately afterwards by arrangement, there is invariably a real desire to find out some means of overcoming the grip of vice in his own life. Then the Lord Jesus is presented to him, not in contrast to the prophet Mohammed, as the revealer of a more living message, or as satisfying the demands of the intellect for a rational conception of the nature of God, but rather, the Lord Jesus is shown by word and by act to be the living Saviour of a baffled soul from the slavery of the evil one.

And, as might have been anticipated, this work amongst Moslems has an important value in its reaction on the Christian students of Egypt, whether these be Copts or evangelicals. Among them, too, there is urgent need for an aggressive purity campaign. It is a sad but well-known fact, that many of these "Christians" have adopted the moral outlook and the immoral practice of their Moslem neighbours. No strong Christian Church life can thrive on the basis of physical self-indulgence. Every method

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adopted to reach the Moslem student is equally applicable to these "Christians" too, and not a few testimonies have been sent to us as to definite help received in this way.

Not a single avenue of approach to the Moslem student can be, with impunity, let slip. The Alliance of Honour has organized two clubs in two towns, corresponding to the Y. M. C. A. organizations of England and America. Football clubs and tennis clubs have been formed to provide healthy recreation. Not long ago Dr. Zwemer and the writer inserted an advertisement in two Arabic newspapers, inviting any young men, who were desirous to know how to live a pure life in Cairo, to write to the "Young Bachelor" at a certain address. Over seventy replies were received, from Alexandria in the North to the Sudan in the South, and the larger proportion of these came from young Moslems. To each a letter was sent, and a parcel of literature.

Mention, too, should be made that there is a separate section of the Alliance of Honour for boys, so that by special meetings, special literature, and by personal contact, the boys may be reached before the evil of impurity has entered their system. And thus it is hoped that in the years to come there may grow up a new generation, fired with Christian ideals, and inspired by the Spirit of the Lord Jesus Christ.

But the task is an immense one. Only by the prayer of faith, and by the work of love, can this mountain of vice be removed, and that not merely from the social system, but from the individual heart. Money, too, is needed. But we thank God Who has supplied us with all that we have needed up to this day.

Cairo, Egypt. S. A. MORRISON.

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ISLAM IN MADAGASCAR

Islam in Madagascar dates from the IX and centuries. It was introduced towards 825 in all probability, by a group of dissenters, who fled from the Sunnites, and came to take up their abode in the north of the island.

Previously only some passing boats or shipwrecked Arabs had astonished the natives with their strange practices. Then a Sunnite colony established itself in the northeast, after having spent nearly a century on the coast of Malabar. It must have arrived between 1300 and 1350. The ancestors of this group were originally from the province of Mecca. Then in the XVI and XVII centuries other Arabs appeared, and installed themselves, some in the south and others in the northwest, after a short period, during which there existed a state of war. Both from the beginning inter-married with the women of the country, and little by little dispersed in different directions.

It is not surprising that all these foreigners, bringing with them a certain civilization, should have subjugated the inhabitants of the regions where they planted themselves, and should have made their ideas accepted at least outwardly. There remain many traces of their influence in the language, in taboos, and in the religious practices of divination.

From the beginning there was a strange mixture of ideas, Sunnite, Shiite and heathen. This allowed many of the inhabitants of the island to adopt the religion of these foreigners without renouncing the practices dear to them, and explains the facility of the Moslem conquest, and the rapid decrease of its influence. It must not be forgotten that there are in the south, in the northwest and in the northeast, important groups of natives who believe themselves to be "Silamo" (Moslem). They have even priests, the Onjatsy, who to-day form a clan, from whence

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the educated who know the Koran, and the sick-healers are recruited. They are considered as belonging to a sacerdotal caste. All this makes evangelization in these centres very difficult, and any action one could take would have to be in the far-off future.

It must be known that slavery, which in reality lasted until 1895, has been one of the principal means of propaganda of Islam. If in the XVI and XVII centuries, or later, many slaves were taken away, causing the depopulating of certain regions, in the XVIII century the importation of slaves was flourishing,—these were generally tainted with Islam.

During the whole of the second half of the XVIII century, and all the XIX, the Indians, all Moslems in different degrees, installed themselves, and undertook a real propaganda by their example. It lasts until to-day, and is not without results. The erecting of many mosques, the different rites of observance more or less strict, can but arrest attention. But the work of infiltration was mostly accomplished by the ordinary commerce of life. The Indian group composed especially of Gujaratis, acts also by its influence on the domestic attendants, the employees of its shops, or the workmen of its concessions. The "Silamo" have created for themselves a clientele. They surround it, and finish by enrolling and dominating it, it is thus that the Moslem religious influence has developed. All the Indian population, which lives by its commerce with the native, often becomes the medium between the black and white people, under pretext of imposing themselves on the native. It has largely developed these last decades, owing to births, for, in fact, many Indians are settled without hope of return. It is there that there lies a real danger for the future, because, imbued with the feeling of their superiority, often very real, the Indians draw to themselves through self-interest the respect of the numerous ignorant and superstitious people who surround them.

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The people of the Comoro Islands, who have come in large numbers these last years, owing to their new connection with the people of Madagascar, have joined themselves to the former slaves of the east coast of Africa. They all speak Swahili more or less correctly. They have been able to understand each other, and thus give a false impression as to the number of Moslems in the country.

Indigenous Islam is scarcely more than a question of clothes, white or red head-dress. They do indeed read what is called the Koran. But the book is in reality nothing but a selection of traditions on the Prophet, mixed with cabalistic signs, but there are not many who can read Arabic, even amongst the descendants of the first colonists. Often in the regions where they are located one can see men read with zeal signs of which they do not understand the signification. One must not conclude from this that Islam is not to be feared, on the contrary the very facility it offers to nominal conversions pushes it forward. It has its propagators locally appointed, and sick-healers whose influence is great, just where they can exercise it. It has also its missionaries; we have met some who go on itinerations and are received solemnly, and their presence draws a movement of individuals, a series of ceremonies, meals in common, for which many invitations are issued. All this does not leave the spectators indifferent. All the people talk and interest themselves in the coming and going of these influential people, and as they like manifestations, it seems to them that there is something beautiful and mysterious, and therefore desirable in it.

As compared with Christianity, Islam, representing a small aggressive minority, does not yet make much progress. But it is difficult to reach it. Its followers shut themselves up in their mosques, preserve most carefully their language, have their schools, and take care to have no contact with Christians. They multiply principally through births. One does not know of any Indians becoming Christians, although many are well disposed towards

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the religion of Jesus Christ. One cannot call attention to many Comorians who have professed Christianity.

One could reach Indians through tracts written in their language, Gujarati. The Comorians, the least numerous, speak and read Swahili. The true Indian and Moslem centre is to-day at Majemga. Formerly it was at Nosibe, where, nevertheless, a small Indian village still exists.

Nothing has been done up to the present to reach these people. The presence of two Indian evangelists, supported by an Indian committee, after enquiry as to the method to be employed, would make a work worth undertaking. Some distribution of Gospels has been made in the principal centres. It is but a very small preparation, which has as yet had no results. It however made a protest of the Christian conscience, ashamed not to be able to do more.

The task is very limited. It could permit of experiences of which the results could be used elsewhere. It would bring, we are certain, encouragement, and would at the same time cause indigenous Islam to disappear, which would no longer have support.

Marovoay, Madagascar. HENRY RUSILLON.

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THE STUDY OF ISLAMICS AT CAIRO

The primary purpose of any course of Islamic study for missionaries in the Moslem world should, I imagine, be the exposition in such a way of those factors, religious, political, social and moral, which have contributed to determine the present mental and spiritual outlook of the group, amongst whom the missionary will be called to work, that he (or she) will be enabled both to present to that group the Gospel of the Lord Jesus Christ in terms which will be comprehensible, and not offensive to their listeners (or readers), and also to answer satisfactorily on a rational basis those questions which a Moslem will be most likely to ask of any follower of the Son of God.

To attain this purpose it seems to me that the course of study to be followed will inevitably fall—if it is to be adequately executed—into three main channels, comprising:

I. An historical sketch of the fundamentals of Islamic Faith, including the life of the Prophet, and the consideration of those elements which were woven into the Koran by him; a survey of Moslem expansion, theologically, socially and politically; and an examination of those other factors which have moulded the Moslem mind, individually and nationally, into its present form.

II. An analysis, by study and experience, of the mind of the average Moslem, be he student, child, fellah or trader, with an endeavor to comprehend his habits, his ideals (if any), his mode of thought, his outlook, his environment, his literature, his hopes and his fears.

III. The presentation in practice, after careful study and close observation of the Gospel message to a Moslem audience, with an adequate treatment of the current objections to the Christian philosophy of life.

Manifestly this threefold form of study cannot be carried out satisfactorily (i. e., if the missionary arrives in the land practically unequipped for the specialized work of the Moslem missionary) in the fag-ends of the time, snatched from an already closely packed day, during the missionary's first two years in the country. Some slight relief may be afforded by cutting down the amount of classical knowledge required of the ordinary missionary, but such relief will, in most cases, be only slight. One observation, alone, remains, namely, to extend the period

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of such Islamic study over a much longer period, which, we would suggest, should not be less than a four years' course in all, i. e., two years, while Arabic is being studied, and at least two years afterwards. It is, probably, only after the missionary has left the environments of Cairo, and the doubtful joys of the S. O. S. that he or she feels the great need of a knowledge of "Islamics" in the widest sense of the word, and that the appetite for reading and preparing himself along these lines, becomes truly whetted and sharp.

There are, in all likelihood, many ways in which a course of "Islamic Studies" might be conducted. Three such present themselves to our mind as having been tried, and, in most universities, found successful. They are:

I. The method of lecturing, i. e., not merely the spoken presentation of facts already really comprised in the leading handbooks, but the bringing to the attention of the audience of facts, which have never previously been published, or, if they have, are scattered about in books and magazines, which are inaccessible to most students, or perhaps have only appeared in foreign languages, which most students do not read with ease; and this method should also include ample facilities for questioning the lecturer on any point germane to the subject on which he is engaged.

II. The method of tutoring, i. e., the gathering together of two or three students (or fewer if there are more teachers) for one hour per week, for the purpose of discussing a short essay which each has written on some set theme, and for the purpose of debating any problem or difficulties which any of the three or five students have met with during his reading that week. Talks, which are far more informal, and, likely therefore to be far more profitable than lectures, will thus ensue.

III. The method of private reading. This demands no elucidation here. It is only the number of books, their selection, and how the reading of them can be best systematized, and most clearly impressed on the mind, these questions of detail only concern us here.

Some will by reason of their personal idiosyncrasies or training prefer one method to another. There appears no reason why all these methods should not be combined. One or two observations on each may be of value:

I. As to lecturing. Some are helped by the mere sound of the human voice, and by the personality of the lecturer. Naturally the value of the lecture will depend very much on what the lecturer has put into it. Frankly some lectures have, to my mind, been profitless replicas of written works, which are useful enough in themselves to the reader.

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In any case, I believe twenty-five out of thirty students at the ordinary lecture will be disinclined to ask questions before so large an audience, and the keener students, who are bold enough to ask questions, will probably bring forth minor points of interest to the specialist alone.

II. As to tutoring, if there is a sufficient number of teachers with the required knowledge and interest, this seems to be the most likely to bear fruit in the long run. Conversation can be free and less restrained than at a lecture. The subject matter can be better adapted to the present knowledge and the future requirements of each special group. Presuming there were enough tutors, each tutor might be responsible for the reading of four pupils, and meet them once a week for an hour. In this way the whole course of study in its three-fold aspect might be divided up between the six tutors, and each specialize more particularly in one or two subsections of the same. For instance (a) one might aim at being specially proficient in the history of the life of Mohammed; (b) another in the Koran and its various strands; (c) another in the history of the Caliphate, and of the spread of Islam; (d) another in Modern Mysticism; (e) another in the Animistic elements in Mohammedanism, and so on.

III. As to reading, clearly, this method involves the least trouble in the way of arrangement, as it can be done in accordance with the daily program of each student. It is *most* difficult to fix upon a time when thirty or more students are free for a lecture. It is *less* difficult to arrange a weekly tutorial class for a group of four. It is easy to assign a certain amount of reading to each student, and leave it to the individual to complete it within a given period. If the tutorial system, as above outlined, was adopted, the reading for each group would vary with the theme on which it was engaged and with the discretion of the tutor. If this system is not adopted, a general course of reading for all, in accordance with the examination for which they were studying, might conveniently be prepared. For instance, three books might be set to be completed before the first examination is taken, three more before the second, three more before the third, and three more before the fourth. The only difficulty is to guarantee that the reading is actually done, and not only done, but done intelligently. A course of lectures suited to the reading with which each examination group is occupied would help to elucidate many problems. Perhaps the best guarantee of all is to set questions on *each* of the three books, assigned for each examination, and insist that the answers be shown up at the *next* examination. By having such questions constantly before their minds, the readers will carry on their studies with a keener eye for relevant details.

It is not necessary here to select the books for such a course. It has already been done—for another purpose—in the C. S. C. Study Course in Islam (1921). Only we would suggest that this course be continued, as above proposed, for four years in all, and that every six months students be asked to present nine sets of answers to nine question sets for the fifth, sixth, seventh and eighth Islamic

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examination in accordance with the books presented for these examinations, as each student specially requires. This course (after the first two years) should be fairly elastic, to allow of adaptation to the individual's work and objects. Branch libraries may have to be established, but why are they not already in existence?

Finally, in summing up, we should recommend that lectures be not too many, as already students are inclined to be overloaded with Arabic class lessons, and not to have sufficient time for private reading and study. We would strongly favor the adoption of the tutorial system, and, concurrent with it, a system of reading, accomplished by set questions, to be shown up *obligatorily* at the next examination. Periodically demonstration lessons should be given in (a) preaching to Moslems, (b) personal work amongst Moslems, showing what lines of approach and what form of words are to be avoided, and what to be commended, and thus the student might be made familiar with those passages in the Koran and the Traditions which are most helpful to the Christian missionary in presenting his message and also be made familiar—a not unnecessary remark we believe—with those principles of Christian faith and conduct which make the strongest appeal to the Moslem. If one of the teachers adopted the rôle of a Moslem Sheikh, or of a fellah, and argued as these do, quoting continually from say Rodwell's translation, giving chapter and verse, and another teacher presented the Christian message, again quoting from Rodwell (or the Bible), I believe this method of personal work would be made real to the missionary, though it would be pointed out that the positive presentation of the Gospel is of more value than all that controversy can achieve. This very presentation might be demonstrated by lecture, or before the class group with real advantage to the students attending.

W. H. T. GAIRDNER.

Cairo, Egypt.

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MOSLEM EDUCATION IN SYRIA.

(*Before the War.*)

It was only with the opening years of the nineteenth century that the need of reform in all departments of state began to make itself felt in Turkey. With regard to education, the Arabs of Syria were in a woeful state, in spite of the glorious heritage which was more directly theirs than it was their masters, the Turks. For we must not forget that the Turks in originally adopting Islam had had to learn sufficient Arabic to read the Koran, and in learning the religious texts had had to depend on the 'Ulema who alone could expound to them the laws and dogmas of Islam. These 'Ulema consisted of the few who carried on the traditions of learning through the centuries from the glorious times of Harun-al-Rashid and Ma'mun. Their studies were confined on the one hand to grammar, lexicography, prosody, and rhetoric, and on the other to the interpretation of the Koran and the traditions, with the whole system of jurisprudence that was based on the Koran. The theological motive was the main one in all this study, with the result that gradually interest in other branches of learning died out, and a dull uniformity of scholastic traditional method remained. We may say that the population of the empire at the outset of the nineteenth century consisted of two distinct classes—the great mass of the people who were ignorant, and the few who were included among the learned, who belonged in other words to the class of the 'Ulema.

Selim III. (1789-1807) had felt something of the need for reform in education, but only a few military schools were established in his reign; the reign of Mahmud II. (1808-1839) formed a transition period in Turkish history, when old laws, old customs, and old institutions were all more or less modified; it is, however, to the reign of 'Abd-al-Mejid (1839-1861) that we must turn

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for the first serious attempt on the part of the government to take in hand and put in motion educational reform. Up till then there had been no government control of education, everything practically being in the hands of the 'Ulema. Their mosque schools or Medrasehs, the representatives of the ancient higher learning of the Arabs, and the Mektabehs or elementary schools, representing the old primary system of Moslem education, had dragged on a weary existence through the centuries, and were still at the beginning of the nineteenth century the only channels for educational progress.[1] Speaking of education in Egypt during his sojourn there in 1833-35, Edward W. Lane tells us that parents seldom devoted much time to the intellectual training of their children, generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them to the instruction of a schoolmaster. Most of the children of the higher and middle classes and some of those of the lower orders were taught to read, and to recite and chant the whole or certain portions of the Koran by memory. Afterwards they learnt the most common rules of arithmetic. "All who are learning to read, recite or chant their lessons aloud, at the same time rocking their heads or bodies incessantly backwards and forwards. . . . The noise may be imagined. The boys first learn the letters of the alphabet; next, the vowel points and other orthographical marks; and then, the numerical value of each letter of the alphabet. . . . It is seldom that the master of a school teaches writing; and few boys learn to write unless destined for some employment which absolutely requires that they should do so. . . . The schoolmasters in Egypt are mostly persons of very little learning; few of them are acquainted with any writings except the Koran, and certain prayers, which, as well as the contents of the sacred volume, they are hired to recite

1 Educational reform had begun in Egypt as early as 1811 under Mohammed 'Ali; by 1824 training schools in various departments were initiated, and during the ten years when he annexed Syria (1831-41) education had reached the first stage of consolidation.

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on particular occasions."[2] This may be taken as descriptive not only of elementary education in Egypt in the early decades of last century but of Syria as well, and one might add, has continued to be the condition of things until now in those parts of Turkey where the influence of the West has not been strongly felt. In such schools corporal punishment was a daily occurrence, being considered indispensable. After six or seven years of that training most of the children began to learn some trade, only the few who could afford it being taken to the mosque school in order to go on in the higher studies of language and theology: from this latter class were recruited naturally the ranks of the 'Ulema.

With Sultan 'Abd-al-Mejid began the struggle to free education from the control of the 'Ulema and place it under government control. In 1845 a commission was appointed to draw up a programme for general education, and the following year saw the first imperial announcement regarding the systematization of schools and the substitution of State for 'Ulema control.[3] Ten years later, in 1856, the famous edict—the Hatti Humayun—was promulgated, containing the following educational reforms: "In towns . . . where different sects are mingled together, each community inhabiting a district quarter shall . . . have equal power to repair and improve . . . its schools. When there is the question of erection of new buildings the necessary authority must be asked for through the medium of the Patriarchs and heads of the communities from my Sublime Porte. All subjects of my empire without exception shall be received into the civil and military schools of the government if they otherwise satisfy the conditions as to age and examination

2 Cf. Edward W. Lane: *The Modern Egyptians*, vol. 1, p. 91 f.

With regard to higher learning in Egypt, he adds (vol II, p. 18): "Learning, indeed, has much declined among the Arabs universally; but least in Cairo: consequently the fame of the professors of this city still remains unrivalled: and its great collegiate mosque, the Azhar, continues to attract innumerable students from every part of the Moslem world." It is to Al-Azhar that those must resort who purpose devoting themselves to religious employments or to any of the learned professions, having previously learned nothing more than to read, and perhaps to write, and to recite the Koran.

3 The Rushdiyeh schools were founded at this time, but only after 1860 did they become common in the different provinces of the Empire.

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which are specified in the organic regulations of the said schools. Moreover every community is authorized to establish public schools of science, art and industry. Only the method of instruction and the choice of professors in schools of this class shall be under control of a mixed Council of Public Instruction, the members of which shall be named by my sovereign command." This first edict of reform gives us a glimpse of the far-reaching nature of the government's ideals regarding education; it formed the first step towards government control of all the schools of every religion and towards the official recognition of the educational rights of all Ottoman subjects. The ideal had by 1914, after almost sixty years, not yet been realized. Government schools have all along been mainly frequented by Moslems only. The official educational law of the Turkish Empire, however, was not published until 1869 in the reign of 'Abd-al-'Aziz (1861-1876). By his Imperial Irade the following provisions for education were set forth:

(1) Each village shall have at least one elementary school; in towns of more than 500 families an elementary school of a higher grade shall be established.

(2) Each town of more than 1,000 shall have a secondary school, and the capital of each province a Lycée.

(3) At Constantinople there shall be an Imperial University and a great Council of Education.[4]

For some years there was little done to put these provisions into effect, but the reign of 'Abd-al-Hamid (1876-1908) saw efforts put forth to develop higher grade schools, not only in the capital but also in the provinces, and since the constitution was proclaimed in 1908 until 1914, one of the main tasks of the Young Turkey party was ostensibly to further realize the provisions of this law and spread education over the whole empire. With the incidence of the Great War and its results, the government educational system, as far as Syria is concerned, has been

[4] Cf. Al-Kulliyeh, vol. 4, No. 5: *"Ma'arif fil-Mamalik al-Othmaniyeh,"* by Professor Bulus Khauli.

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shattered, but the following pages will reveal the nature of the attempts made up till that time.

According to the above law of 1869,[5] two classes of schools were distinguished:

(1) Public or Government schools (les écoles publiques) which were under the direct administration of the government.
(2) Private schools (les écoles libres) which were under the general surveillance of the government, but founded and controlled directly by private individuals or by communities. These included all the foreign schools.

The final authority in all educational matters was the Imperial Council of Public Instruction at Constantinople, presided over by the Minister of Public Instruction, but in the capitals of the different wilayehs there were subordinate or provincial Councils, whose business it was to see to the carrying out of all instructions from the central department of public instruction, and the general surveillance of all schools within their respective spheres.[6]

Three grades may be distinguished in the government schools, viz., Elementary, Secondary, and Advanced.

(1) Under the name Elementary, we must distinguish a lower and a higher grade—(a) the lower primary school (Ibtida'iyeh), and (b) the higher primary school (Rushdiyeh).

Every village was to have at least one primary school, but this was never fully carried out. Larger places had more according to the population. No fees were charged, the community being responsible for expenses incurred. The course usually covered three years[7] and the entrance age was about six.

The curriculum was as follows:

First year:—Alphabet, Reading, Writing, Arithmetic, Religious Instruction.
Second year:—Koranic and other reading, Religious Instruction, Writing, Arithmetic, Elements of Islamic History and Geography.

5 This law has never been fully put in force and modifications have since been made in many of its provisions.
6 Cf. Geo. Young: *"Corps de droit ottoman,"* vol. II, pp. 365 ff. More recent regulations provided for provincial councils also at each of the Lewas or Mutasarrifiyehs and the Kadas or Kaimmakamiyehs.
7 The law of 1869 laid down four years for the primary schools.

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Third year:—Koran, with proper Enunciation, Religious Instruction, Catechism, Moral Maxims, Turkish Grammar, Elements of Ottoman History and Geography.[8]

The language of instruction in the lower primary schools was the vernacular—which means Arabic, as far as Syria is concerned. The instruction was compulsory for boys and girls alike, the latter, however, being taught in a separate room or in a separate building. According to the law of 1869 only female teachers were to be allowed to teach girls, but until such could be forthcoming male teachers "of a mature age and approved morality" were allowed to teach in girls' schools. A great deal of time was spent in memorizing Suras of the Koran and giving religious instruction. The teacher's method was to read the Sura or Section with the pupils and make them repeat it in unison until they could say it without a mistake in vowelling or enunciation.

As for the higher primary schools there was here also a course of study covering three years, and the language of instruction for Syria was the vernacular, i. e., Arabic, though a larger number of hours was devoted to the teaching of Turkish than in the lower primary schools. No fees were charged, expenses being paid out of the funds of the Provincial Council. The following was the three years' curriculum:

First year:—Koran, Religious Instruction, Catechism, Turkish Grammar, Reading, Elementary Science, Arabic Grammar, Arithmetic, Facts of Civilization and Morals, History of Islam, Geography.

Second year:—Koran, Religious Instruction, Turkish Grammar, Reading, Elementary Science, Persian Grammar, Arabic Grammar, Exercises in Arithmetic, Elementary Geometry, Survey of Ottoman History, Geography, Facts of Civilization and Morals, French—Elementary Reading.

Third year:—Koran, Religious Instruction, Turkish Accidence, Reading, Persian Grammar, Arithmetic, Practical Geometry, Survey of General History, General and Ottoman Geography, Facts of Civilization and Morals, French (méthode rationelle).[9]

The scarcity of female teachers retarded the development of these higher primary schools as far as girls were

[8] Cf. Al-Kulliyeh, *supra*.
[9] Cf. G. Young: *supra*, p. 369. A four years' course was at first set down for the Rushdiyeh schools.

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concerned, for they were often left in the hands of men well advanced in years; more recently, however, only female teachers were in charge of girls' primary schools. At the center of each Kaimmakamiyeh these schools were found, some centers having two—one for boys and one for girls. There were also such schools for both sexes at the center of each Mutasarrifiyeh, though the education of most girls ended with the lower primary school.

(2) We come to the second or higher grade of government schools, which we have called Secondary, and here again a subdivision has to be made, viz., (a) Preparatory schools (I'dadiyeh) and (b) Lycées (Sultaniyeh).

According to the law of 1869 preparatory schools were to be set up in towns with upwards of a thousand families, and a Lycée in the capital of each wilayeh. These, however, were never definitely differentiated, the only Lycée properly so-called being that of Galata-Serai at Constantinople. This, at first a French institution, became later a Turkish institution and had a varied history, which however lies beyond the scope of our present purpose. The preparatory schools at the capital of each wilayeh were latterly changed in name to Lycées throughout twelve wilayehs of the Empire, including those of Beirut and Aleppo in Syria. The curriculum of such preparatory or I'dadiyeh schools covered a period of seven years in large centers like Beirut, Aleppo, and Damascus, but only five years in smaller centers as Hama, Jerusalem, Nablus, Acca, Tripoli, and Latakia. The raising of the status of the schools at Beirut and Aleppo by calling them Lycées was meant to give an opportunity for increasing the seven years' curriculum by two years to allow for advanced studies in French.[10] [11]

[10] Cf. *Official Statistics of Government Education Department:* Constantinople, 1914. In Syria this seven years' course actually consisted of three years of Rushdiyeh grade and four years of I'dadiyeh grade, while the five years' course implied three years of Rushdiyeh grade and two years of I'dadiyeh.

[11] Cf. *Mitteilungen und Nachrichten des Deutschen Palästina-Vereins:* 1907. When the I'dadiyeh school was founded in Jerusalem less than thirty years ago, there was under it properly only the Ibtida'iyeh, but the last year (in this case the fourth year) of the Ibtida'iyeh and the three first of the five years' course of the I'dadiyeh covered the Rushdiyeh curriculum. The Government program which was to come into operation in 1905-6 included: (1) a three years' course in Ibtida'iyeh; (2) a three years' course in Rushdiyeh; and (3) a four years' course in I'dadiyeh.

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According to the program of the Education Department for the year 1910-11, the following was to be the seven years' curriculum:

First year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Elementary Science, Geography, History of the Prophets and of Islam, Arabic Accidence, Turkish, Writing.

Second year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Geometry, Elementary Science, Geography, Survey of Ottoman History, Arabic Accidence, Persian, Turkish, French, Facts of Civilization, Writing.

Third year:—Koran with proper Enunciation, Jurisprudence, Arithmetic, Geometry, Elementary Science, Geography, General History, Arabic Accidence, Persian, Turkish, French, Facts of Civilization, Writing.

Fourth year:—Jurisprudence, Arithmetic, Geometry, Physics and Chemistry, Geography, General History, Arabic Syntax, Persian, Turkish, French, Elements of Ethics, Arabic Translation, Greek, Bulgarian, Armenian, Writing.

Fifth year:—Jurisprudence, Geometry, Algebra, Natural History, Geography, General History, Arabic Syntax, Persian, Turkish, French, Bookkeeping, Elements of Ethics, Arabic Translation, Greek, Bulgarian, Armenian, Writing.

Sixth year:—Jurisprudence, Geometry, Algebra, Trigonometry, Natural Philosophy and Mechanics, Chemistry, Zoology, Geography, General History, Arabic, Reading with Grammatical Rules, Turkish, French, Bookkeeping, Political Economy, Civil Law, Arabic translation and Poetry, Greek, Bulgarian, Armenian.

Seventh year—Catechism, Geometry, Astronomy, Natural Philosophy and Mechanics, Mineralogy, Botany, Geology, Hygiene, General History, Arabic Reading with Grammatical Rules, Turkish, French, Civil Law, Arabic Translation and Poetry, Greek, Bulgarian, Armenian.[12]

This program was of course for all the provinces of the Empire, and the languages taught in any particular school were to depend on the district and the needs. With regard to the language of instruction, provision was made for two kinds of preparatory schools—a Turkish I'dadiyeh (latterly known as a Sultaniyeh or Lycée) where the Turkish language was the medium of instruction, and an Arabic I'dadiyeh (latterly Sultaniyeh) with Arabic as the language of instruction. These were boarding schools,

[12] Cf. *Al-Kulliyeh*, vol. 4, No. 5.

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but there were also preparatory day schools at the capital of each Mutasarrifiyeh. Next to Turkish and Arabic, in the Government plan, came French in importance, but English and German also found a place in some of the curricula, e. g., at Beirut. Nominally these preparatory schools (as also the higher primary) were open to all Ottoman subjects, but practically they were confined to Moslems, the few non-Moslems who attended being there in order to qualify for government positions. Fees were being charged in these schools—for tuition in the case of day or outside students, and for board and clothing in addition in the case of boarders or inside students.[18] A system of "monitors" was followed in the boarding establishments, whose duties were to look after the inside students at their studies and in their dormitories. Punishments took the following forms, according to the gravity of the offence: (a) Verbal reproof; (b) detention after school with prescribed tasks; (c) no permission to leave school on a Friday, i. e., the Moslem Sunday; (d) public announcement in the school of the offender's name and the offence; (e) suspension from school for a period; (f) expulsion from school. Oral and written examinations were held and external examiners helped the teachers in conducting them. For a fortnight or more before any such examination teaching was brought to an end and all the time was devoted to reviewing the work covered. A passmark of 50 per cent. was necessary for the school certificate at the end of the course, which entitled one to enter the Advanced Schools at Constantinople without further examination. The standard attained in these preparatory schools—especially in the teaching of the sciences, which was more or less elementary in all of them—varied greatly with the locality, and depended on the efficiency of the teacher. Many received posts as teachers for no other reason than that they were unemployed and in need of work of some kind, little account being taken of their

[18] Boarders were only found at the Preparatory Schools of the capitals of the Wilayehs.

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educational qualifications, but that state of things was fortunately passing away, and greater strictness was being applied to the appointment of teachers. These schools were confined to boys, girls seldom going beyond the primary school, as we have seen; in Constantinople, however, provision for secondary education was made for girls as well as for boys.

(3) The third grade of government schools we have called the Advanced Schools; these included the Imperial University and the various special or professional schools at Constantinople. The University, founded in 1901, but up to 1914 of a more or less nominal character, had officially six Faculties or Departments, viz: Religious Science, Literature, Law, Mathematics, Natural Science, and Medicine, while among the special schools may be mentioned those of Engineering, Agriculture, Commerce, Finance, Fine Arts, Administration, as well as those for Veterinary Science, Military Science, Naval Science, and the Normal Schools for male and female teachers. In Syria there was a Medical School at Damascus, which however was about to be removed to Beirut—the intellectual center of that part of the Empire. There were also two special schools at Beirut—a Law School and a Normal School, the latter being meant to meet the needs of the primary schools in Syria. Damascus had a Normal School like Beirut. The Lycée at Aleppo had two departments, civil and military, the latter of which is worthy of mention in this connection. The staffs of the preparatory schools in Syria were recruited from the graduates of the Normal Training Schools in the capital. The revenue for educational purposes was obtained by land taxation, which fell on Moslem and non-Moslem alike; by the so-called "wakf," i. e., property originally donated to mosques by pious men, but now rented to private persons on condition that the land shall revert to the mosques in case of absence of direct heirs; and also by private donations, especially, from the Sultan.

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Besides these public or government schools, which were to all intents and purposes Moslem schools, though theoretically for all Ottoman subjects, there were other schools which were entirely Moslem in character, viz: The mosque schools which were under the control of the 'Ulema. Some consideration of the present position of these schools is necessary. As far as the primary mosque schools are concerned, what we have said about the government primary schools applies to them, so that we need add nothing further except that many of them were taken over by the government, and that those that remain are still as they were before the days of reform—under the care of the 'Ulema. It is the Higher Mosque Schools, or as we might call them, the Theological Schools, that we have to look at. These are the direct descendants of the ancient abodes of learning of the Moslems, and to this day, in spite of attempts at reform, retain most of their primitive characteristics. Their purpose is to train the religious leaders of Islam, who form at the same time the legal guides of the people, for the law of Islam is based on their sacred book, the Koran. The highest and largest of these schools are to be found at Constantinople and at Cairo (the famous Al-Azhar University). In Syria, Aleppo and Damascus have been the main centers for theological training, but steps are being taken to focus attention on Beirut as the future theological center of the country. The establishment of a Theological School was being planned there just before the Great War. The course of such higher study embraces the two departments of Language and Theology as these have been handed down from the past. Under Theology comes the study of the Koran, the Traditions (Hadith), and Jurisprudence (Fikh), while Language means the study of Arabic Grammar, Poetry, and Rhetoric. Persian is also studied, and a place is given to Logic and Moral Philosophy. Many have received a general education by attending one of the government secondary schools before entering

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the mosque school, but within the latter the atmosphere is that of tradition, leaving no scope for freedom of thought or investigation. The deadening hand of authority holds sway in philosophical as in theological discussion. While the memory is undoubtedly much exercised, the understanding is undeveloped. Modern ideas and methods have no place in the system, for if these were introduced it could no longer maintain itself. Not all students however who attend these schools are admitted to the ranks of the 'Ulema, for a process of "elimination" goes on throughout the whole course. Those students, for example, who show themselves unfit to pursue satisfactorily the more advanced subjects are dropped out and given positions as teachers of primary schools. Those who cannot master the intricacies of Arabic grammar, but have received a good training in the Koran and the Traditions, are likewise dropped and become Imams or Pastors. These two grades are the lowest, and strictly are not included among the 'Ulema, but the next grade, viz: that of Mudarris or Teacher in a mosque school, is the starting point of the learned class proper. If the Mudarris continues his studies he may later graduate as a recognized authority on religion and have the possibility of becoming a Professor or a Judge. Further study may raise him to the still higher rank of Chief Judge in one of the five cities—Damascus, Aleppo, Cairo, Adrianople, or Brussa. The highest grade of all is that of Sheikh-ul-Islam, whose seat is at Constantinople, next to the Sultan. Often in the past he has kept in check the authority of the Sultan, and even under the recent Turkish constitutional régime his position as head of the Moslem hierarchy, has been perhaps the most influential and potent in the Empire. The system of elimination in these 'Ulema schools has at least this in its favor that only men of ability are likely to rise to the highest ranks. Control of those schools was being sought by the Turkish government, which got a test examination set up, with the result that many students, who

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entered simply to escape military service without any definite intention of studying, were exposed. The students who enter receive tuition and board gratis, expenses being met by the Wakf funds and other gifts. Some of the teachers were salaried by the government. The age of reform, for those mosque schools, is only beginning, and progress is likely to be very slow in view of the power of tradition in all matters that affect directly the faith of Islam. With the mosque schools and the government schools we have now before us the Moslem system of education as it existed up till these last years in Syria—and for that part, as it existed throughout the, as yet uncurtailed, Turkish Empire.

J. ROBERTSON BUCHANAN.

Culross, Fifeshire.

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NOTES ON CURRENT TOPICS.

"Worthy Is the Lamb that Was Slain."

The evangelization of the Moslem world requires the consecration of wealth as well as of life. In this connection the last annual report of the Algiers Mission Band uses these striking words:

"An old almsplate used to go round at the communion service in Cromer Church . . . may be it goes round still. It was a little worn plate, devoid of ornament, but it carried a silent plea so strong that the impulse always came to empty into it the contents of one's purse. For, faintly graven on a medallion in the center, there showed a pierced hand. In no traced out image, but in deepest spirit truth, that hand of Jesus is stretched out to receive for His Moslem World—for it is His by right, not the property of the usurper. He created and redeemed that seventh part of earth's population which spurns His Godhead and His Cross. He is waiting to see what we can give Him for these lands where Islam holds sway. . . .

" 'Gifts for men, yea, for the rebellious also'—so Islam has its claim on them in His heart of pity. The gift of light to them that sit in darkness awaits them—and the gift of the Spirit for the faltering disciples—and then this gift of leaders to train them and inspire them. But in His wonderful purpose it is as we put our all into His hands, that He blesses and breaks and gives, as in that evening by the sea among the hungry crowd.

"May we let all go to Him as utterly as did the lad with his poor store that day. 'All' may mean the last ounce of strength—the last reduction of our balance—the last available hour for prayer; but that is the kind of giving that we shall long to have laid in those hands of His when we see them on the other shore. It will be too late then for earthly possibilities; it is not too late now, glory be to His name! And we know not what bit of inadequate offering He may use still, as He did then, as the fulcrum of His power.

" 'Worthy is the Lamb that was slain to receive'—to receive all that He asks for His Moslem world."

The Effect of the Bolshevist-Kemalist Alliance.

A diplomatic correspondent writing in the *Daily Telegraph* (London) rotesting against the delay in dealing with the Turks states that the .fe of Christians is fast becoming impossible in Cilicia: "According) the latest reports from Constantinople, the intensification of the Bol- ievist-Kemalist alliance has been followed by an intensification of the .ropaganda pursued by Angora, not only against the local Christian lements, but against all Western institutions. The battle cry of Turkey or the Turks had already found expression in the boycott of local Christian and European trade, and in the raising of the duties, in some ases, to prohibitive heights, on imports from the West. But this Chauvinism—largely inspired by Soviet Russia—is now spreading from he economic domain to the cultural, more especially since the American xposure of the Kemalist atrocities.

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"Thus, the Angora 'Minister of Public Worship,' in the course of a recent proclamation to the Turkish youth, anathematized in language of Oriental flamboyancy the 'Y. M. C. A.' and cognate societies, which that worthy would appear to regard as either exclusively or preponderatingly American in their aims and personnel. He declared that for a Turk to join or frequent such institutions was tantamount to high treason, and denounced their 'moral penetration' of Turkey as a grave menace both to the religious and the national organization of the country. They tended to undermine its independence, to instil in the minds of the young a bias in favor of European ideas, and to encourage a scandalous promiscuity between the sexes, etc. The Kemalist agents in Constantinople succeeded in getting a number of this and other proclamations issued by Angora posted up in public places at Constantinople, and widely circulated among the students of the university and colleges. The Sultan's Government, however, ordered the removal of those exhibited, lest the relations of the Sublime Porte with the United States—whom it is deemed advisable to conciliate by every possible means—should be thereby prejudicially affected. But this and similar incidents, coupled with the recent closing of so many foreign schools in Anatolia, may be regarded as a warning of the fate which would await all non-Turkish and autonomous institutions in Constantinople were the Kemalists to establish themselves as victors on the European side of the Straits.

"Upon the instructions of the same Kemalist Ministry of Public Worship, the so-called Patriach of the Turkish National Orthodox Church, Papa Ephtien, has caused the following prayer to be recited in every church of this new faith:

"Almighty God, who didst grant Thy grace and kindness to those who revere Thee, love Thee, and place their hope in Thee, give glory and health to our great commander Moustapha Kemal Pasha, the Ghazi, and to all members of the Great National Assembly who in their care for our well-being and happiness are ready to sacrifice their lives for us. Give victory to our heroic officers and men. Grant peace and love to all our administrators and fellow citizens. Protect those who utter Thy holy name with fear. Confound those who, laying treacherous hands upon our land, have disturbed our happiness and calm. Protect those who come to this Church to recite this prayer, for all good things, all full rewards, can only come through Thee. That is why we are grateful and submissive to Thee."

Modern Islam and the Penalty of Apostasy.

The Moslems of Woking have widely circulated in the House of Commons and elsewhere a paper dealing with apostasy in Islam. It consists of special pleading to show that Islam has always been a religion of tolerance, and has protected minorities of Christians and Jews. The argument is specious but not convincing. We quote two paragraphs:

"In the days of the prophet all the reliable records of his life are silent on the subject. There were many apostasies doubtless, but no one was punished, for it is, and has ever been, the watchword of Islam, that there shall be no compulsion in religion" (Ch. 2: 256). We, however, read of the putting to death of the party of 'Ukl in our traditions, who, after professing Islam, feigned that the climate of Medina was

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insalubrious, and being told to go to the place where the herds of camels belonging to the State were grazed, murdered the keepers and drove the herds along with them. They were charged under the crime of murder and dacoity, for which the punishment of death has been provided in Ch. 5:33. This episode has generally been cited by the Quranic commentators under the verse which ordains the death penalty for murder and dacoity; and there is no other case which can even be twisted to show that the punishment of death was ever inflicted on apostasy from Islam.

"Reference may be made to wrong actions on the part of subsequent followers of Islam who assumed the garb of religion merely to further their political aims; but this is not peculiar to Muslims. Has not the modern politician most infelicitously compared the recent fighting in the neighborhood of Jerusalem with the Crusades, and gone so far as to hail Salonika as the gate of Christianity? If Christianity is not responsible for the horrors of the Inquisition, before which the horrors of hell fade into insignificance, wrongs done by some few Muslim zealots, if done against the clear teachings of the Qur-an, cannot be put to the account of Islam. The deliberators of the Paris Conference should bear in mind that if this supposed death penalty for apostasy in Islam is to be used as a pretext for tampering with the authority of the Sultan, it will amount to nothing more nor less than an uncalled for attack on our decision. We take it as an insult and a slur on our religion, and the Phil-hellenists should think twice before they allow the question of apostasy to influence their religion. Let us have no more blunders. We Muslims do believe in freedom of conscience, and we do denounce the action of a Muslim Government even under which capital punishment is meted against apostasy. The book which says, 'All Muslims, Jews, Christians and Sabians who believe in God and the last day, and do good works, shall have their reward with their Lord' (Qur-an 11:59)—such cannot allow its followers to look with hatred towards Christians and Jews, no matter if they be so by birth or are renegades from Islam. Islam is the proverbial enemy of idolatry, the sworn foe of polytheism in every form. Yet millions of temples, pagodas, and shrines, consecrated to numberless gods, goddesses and demi-gods, teeming with valuable golden and marble images and idols, have survived the most triumphant rule of Islam in India. They still possess the artistic beauty and sublimity of the ancient workmanship, and excite the wonder of the modern craftsman. Does not this fact speak highly of that largeness of soul which the holy texts have infused into the notorious breakers of idols? But where are the remains of our art and culture in places which were taken from us by the Christians of Spain?"—*Khwaja Kamal-ud-Din (Imam of the Mosque, Woking).*

The Persian Church Sends Out a Missionary

We learn from the C. M. S. paper of subjects for intercession and thanksgiving that "The long years of patient work in the past are beginning to tell. The stones have been gathered out, the soil prepared, the seed sown, and the harvest must be reaped in God's time. Native Church councils have been formed, lay readers set apart for church work, and now the first Persian Anglican deacon has been ordained to

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the ministry of the Church in Persia. Large classes of enquirers are being taught at each of the stations.

The wandering tribespeople of Persia consist of Turcs, Lurs, Kashgais, Bakhtiaris, gypsies, and others, who move their camping grounds in spring and autumn. Many of them are wealthy and powerful. For several years the chiefs of the large Kashgai and Bakhtiari tribes have appealed for missionaries. In July last the first missionary farewell service of the Persian Church was held in Isfahan. The service was Persian, the missionaries were Persian, and the money for the venture was Persian. The Persian Church has sent forth this first medical mission to the Bakhtiari country."

The Cry of Armenia

The *National Advocate,* in an editorial on the situation in Armenia, speaks of the disgrace to civilization that this people have not received help or protection in these terms:

Can history ever wipe out the stain upon the Christian honor if we refuse to heed Armenia's cry of distress? Shall we allow this Christian nation to be blotted out? Can it be possible that America will finally refuse to do her full duty? Shall the richest and most powerful nation in the world abandon the oldest and most martyred Christian nation to her fate?

When the President of the United States recommended in 1920 that this Republic assume a mandate over Armenia, the plea was rejected by the United States Senate. The leader of the opposition, Senator Lodge, declared: "The Armenians are a brave and gallant people, and we must help them; but there are other ways to do it." We are still waiting to discover which one of these "other ways" will be employed. Both the Republican and Democratic platforms in the last presidential campaign promised political help to suffering Armenia. So far nothing has been done. They were our Allies in the World War—and none fought more bravely. They are also our allies in religion, and none have more fully demonstrated their loyalty to Christ at the price of blood. How can a just God forgive us if we allow the Moslem to destroy them?

The Armenian National Union of America appealed to President Harding to use his good offices with the French Government to keep its troops on duty and so foil the plans of the murderous hordes who were thus indicted by Wilde:

"Christ, dost thou live indeed? or are thy bones
Still straightened in their rock-hewn sepulchre?
And was thy Rising only dreamed by Her
Whose love of thee for all her sin atones?
For here the air is horrid with men's groans,
The priests who call upon thy name are slain,
Dost thou not hear the bitter wail of pain
From those whose children lie upon the stones?
Come down, O Son of God! incestuous gloom
Curtains the land, and through the starless night
Over thy Cross the Crescent moon I see!
If thou in very truth didst burst the tomb
Come down, O Son of Man! and show thy might,
Lest Mahomet be crowned instead of Thee!"

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Inter-Racial Night at Beirut University

Al Kulliyah, the bi-lingual organ of the American University at Beirut, gives an interesting account of how higher education bridges the chasm of race and religion and produces an atmosphere of tolerance favorable to the presentation of Christian teaching:

The "Inter-Racial Night" was offered by the Brotherhood in the West Hall Auditorium on Saturday, December 10th. It consisted of a series of acts and pageants in each of which a race or nationality presented some phase of its life. First came a scene in an American fraternity house. Students were sitting around in the reception room enjoying an after-dinner lounge, varied with a little "rough-housing" and music.

This was followed by a superb pageant presented by the Armenian students. The scene was laid in Armenia about 1900 years ago. As the legend goes, King Abcarus, who had been waging war against Rome on account of the placing of a statute of the Emperor in an Armenian temple, was a victim of leprosy. News came of Jesus' performing miracles in Palestine. A disciple of Jesus came and enabled the King to be cured, as a result of which the King ordered the destruction of the old idols. Three little Armenian girls entered and danced with joy. The setting and costumes were particularly splendid.

A trio of Greeks sang a few of their melodies, and another played some novelties on their guitar.

The international song was presented by a representative of each nationality. Arranged on the platform in an imposing line, the pianist gave the key, and each sang lustily one of his national airs. The pandemonium was soon relieved by all joining in a verse of the University "Alma Mater."

The Syrian students, showing by their placards that they made no distinction between Northern Syria and "Southern Syria" (Palestine), enacted "The Spirit of Syria." The Spirit herself stood in the center, draped in flowing white, and recounted the part that she had played in the origins of civilization. In from one wing sailed a ship, named "Phœnicia," which passed across the stage, bearing to all parts of the world the alphabet, weights and measures, and other contributions of Syrian culture. Then came in three hooded monks from Palestine saying that the hearts of the people were filled with superstition and animism. The Spirit of Syria admonished them to give to the world a moral law, justice and mercy. Last, entered a peasant who said, "Syria was great, but for many centuries she has been most miserable." The whole pageant was rightly suggestive of Syria's ancient service and present potentiality.

The Egyptians offered two scenes. The first was laid in ancient Egypt, at Heliopolis. The president of that ancient university was showing the different schools to a famous visitor. First they visited the school of astronomy, then the school of engineering. The second scene was in modern Egypt depicting the comity now reported to exist between the Christian and Moslem communities there. A Coptic priest and a sheikh shook hands in front of a red flag emblazoned with the Cross and the Crescent. These scenes interpreted clearly and forcibly the character and attainments of the Egyptian people.

The last event on the program began with a row of twelve persons

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along the front of the stage. Each held a large blank white card in his right hand and a candle in his left. The first man lighted his candle, turned the other side of the card to the front, and exhibited in large letters the name of his country. The light was passed on from the candle of one man to the candle of his right-hand neighbor, and the cards were progressively turned towards the audience. At the completion of the ceremony there stood a line of candles held by men representing the different countries. The scene was symbolic of the spread of education through the different races and nations of the earth.

The Bolshevists at Bokhara

That "lawlessness" and "Bolshevism" are menacing the work of Christian Missions in Moslem lands is brought out forcibly by an article in the March number of *Dawn in Central Asia,* the Organ of the Central Asian Mission. The article is entitled "Bokhara now a Soviet Republic"—the following is a quotation from it:

"The Amir of Bokhara used to live in a palace outside the city. Although in theory absolutely autocratic, he was in reality to a great extent in the hands of the Mullahs. Once a day the heads of the different branches of the Administration had to report to him, being ushered in by officials carrying white wands. Everyone in the city had to be in their houses at dusk. The city is surrounded by a strong wall, 7 to 8 miles in circuit. The houses are densely packed together and there are no open spaces or public gardens.

"But the rule of the Amir is at an end; he has been driven out by the Bolshevists and has sought safety in flight. The great city of Bokhara, which was the centre of Islamic interests in Central Asia and the great trade emporium, which during all the centuries of its rule had always protected trade and travellers and maintained a gold currency which was accepted with confidence in every market from Nijni Novgorod to Kabul and Kashgar and even to China, has been given over to bloodshed and rapine. The bazaars were looted and the merchants fled. Bokhara is now a Mohammedan Republic, in name at any rate. A treaty between Russia and the Soviet Republic of Bokhara was concluded in Moscow in 1921. Its administrative system is modelled on that of the Russian Republics. Foreign affairs, foreign trade, and the right to make war are in all cases declared to be in the competence of the Russian Socialist Federal Soviet Republic at Moscow. Under the rule of the Amir of Bokhara there was a certain amount of liberty and of opportunity even for the Christian missionary, but under the Soviet Government there is none.

"What a lesson this has for the children of God to-day. If we neglect to seize the opportunities to preach the Gospel when they are there, they pass away never perhaps to return, at least not in our day. The Federation of Mohammedan States in Central Asia has begun, and *where there is Mohammedan domination no place is found for the preacher of the Gospel.* The very few who had been working for Christ in Russian Turkestan, although in quiet and unobtrusive ways, have had to leave; and they bring back the report that it is impossible to work there among Mohammedans. The same spirit of intolerance which swept across Central Asia centuries ago with the sword of Mohammed, to the utter destruction of the Nestorian Churches, is present to-day, threatening the

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extermination and extinction of all witness for Christ in these Soviet Mohammedan Republics."

The White Fathers in North Africa

We were privileged, during a tour in Algeria in May last, to visit the central establishment of the *Pères Blancs* at Maison Carrée, about ten miles from Algiers. In company with the Rev. E. F. Frease, D.D., of the Methodist Episcopal Mission, we spent an afternoon inspecting their school, church, printing establishment, library and museum. From their printed reports we gather that the work begun by Cardinal Lavigerie has developed until Roman Catholic missions extend from Algiers to Uganda. Catechisms and missals are printed here in twenty different languages or dialects for North Africa, and the French Sudan and Congo regions. The total number of White Fathers is 505 and of White Sisters 279. Only 81 "fathers" however and 102 sisters work in the Barbary States (Tripoli, Tunis, and Algeria). They report in those countries 1,299 catechumens and 19 adult baptisms last year. The total number of pupils in their schools was 712 boys and 361 girls.

Their work has not been fruitful, however, in permanent results among Moslems. Neither their methods nor their teaching appeal to the Kabyles and the Arabs.

Miss de Mayer in Turkestan

With much difficulty having obtained the necessary papers and permits from the Soviet authorities, Miss Jenny de Mayer, the Russian evangelist, has disappeared into the "great unknown" which Russia represents now to the outsider. This fearless and faithful woman left Meshed, Northeast Persia, on the 29th of May for Askhabad and Tashkent. She says:

"Although the epidemic of typhus is subsiding, cholera is on the way, and I shall gladly serve and do my best. After that, I hope to be set free for work with my tracts amongst the Mohammedans. I shall *try* to do work in the Mohammedan Women's Hospital, although I leave Meshed without my precious tracts. Rev. Dwight Donaldson of the American Presbyterian Mission will keep them and the Russian Scriptures until I inform him from Turkestan that I am free to do bookwork again. I have announced myself to the Soviet consul here as a follower of Jesus Christ, and all the officials have been astonishingly kind.

"Things seem to readjust themselves politically and economically, but it is the *famine* which brings the sufferings to the people, and famine is expected also for next winter as our granary—the Volga districts—has become depopulated and a perfect waste. The grain from America seems not to have arrived in time for sowing. There is indeed a great hunger also for spiritual food. Remember me in prayer that the Holy Spirit may use me in whatever way He willeth to do.

"The American Presbyterian Mission in Meshed is in a strong, healthy way of development. The difference between the Mohammedan Arabs and the Mohammedan Persians is striking. In Algiers, for instance in Miss Trotter's work, every convert must be won by an effort of prayer —painful in its passionate earnestness—and a fight with the powers of darkness; whilst here souls come to the light of Christ in a much quieter way, and they suffer much less than converts from amongst the Arabs."

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BOOK REVIEWS

Shuwa Arabic Stories; with an Introduction and Vocabulary. By C. G. Howard. Formerly of the Education Department, Northern Provinces, Nigeria. Oxford University Press; 1921.

The Shuwa Arab represents the agricultural portion of the old Bornu empire, the other sections being the famous Bornu horsemen in coat of mail and the Kanembu spearmen, who go almost naked. The definite history goes back to the fourth century of our era when a certain Sef of Mecca, son of the last Himyaritic king, established the kingdom. The Shuwa Arabs drifted in at various unknown epochs chiefly along the western road through Khartum and Darfur. It was along this route that the coats of mail came in crusading days via Egypt; for Bornu, lying as it does round Lake Chad and to the southwest of it is at the meeting place of two great highways of antiquity, the one just mentioned by Darfur and the other from Tripoli to Lake Chad. Hausa traders still frequent the latter; Mecca pilgrims from all parts of Mohammedan West Africa still tread the Darfur route. There are practically no other roads; for the Sahara desert is supreme.

Upon this Darfur route lies the Kanem of old geographers, merging into Bornu on the west and destined to give the name Kanu-uri to the Bornu language; and Kanem-bu, or Kanem people, to a large section of the community. Beyond, still further west, lay Songai and Melinke uniting like Kanem and Bornu into another famous old-world empire. Between Songai and Bornu lay the headquarters of the Hausa traders. So Bornu is the very heart and centre of Mohammedan Africa.

If we want, however, to estimate the full force of the Mohammedan creed in these regions we must go a great deal further back and realize how Islam is a bond of union, something that dimly recalls an honored past, when "protectorates," to use a modern term, were formed by intelligent light-skinned adventurers from far away Arabia, and some kind of relief afforded from predatory desert nomads, the Temehu or Libyan, the Mende or cattle folk, and the Anti or hill men of ancient Egypt. Our Shuwa Arabs, now much debased by long sojourn in a foreign land from a true Semitic type, are a link with this past. Libyans remain as Touareg and their kin; Mende may be the original of Mandi-ngo, Mende men, an alternate form to Mali-nke; and the hill men may still be located in the hills of S. Kordofan where they have the generic name of Nuba (Nubian), derived from Egyptian *nubt* (noubt) plaited, in reference to the fringe of plaited hair which goes characteristically all round the head of the women folk. Out of this community came the "Nubian" soldiery of Uganda; though most of the present force are Nilotes of all tribes, hangers on or actual slaves of the original Nubians. Far south on the confines of Uganda, and East Africa Protectorates, considerably intermixed with other races, these hill men are still found as Nandi, as of old choosing the hills in preference to the open plains.

Arabs, much akin to the Shuwa, are found to-day in little groups scattered about Kordofan and the oases of the desert; and are much in evidence in Northern Africa. There can be little doubt that this distribution is as old as the country itself. The Egyptians knew of Asiatic

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visitors and called them 'Amamu, a word phonetically very like 'Arabu, even to the initial ain. The name Arab definitely appears in the Old Testament in the reign of Solomon, 1000 B. C.; whilst Arbin or Aribi (with simple aleph) for Arabia is found in Egyptian inscriptions, but from what date has not yet been ascertained. Modern languages like Hausa show a marked absorption of some Arabic element distinct from mere modern additions, and the same element may be strongly suspected in several others, such as Fula and Mandingo; on the eastern side the presence of Arabs has created a distinct type, as Bishauri, Bedawi and Somali, though almost certainly in the dim past a Libyan stock. A magnetic force has drawn the proto-Arab into these regions.

If we mistake not, a reflex of this force can be traced even in the life of Abraham, circ. 2000 B. C. At Ur of the Kasdim (Chaldeans) he came into close contact with a proto-Arab trading community, whose latest venture had been a temple in the South African gold field, the ruins of which may still be seen at Lundi on the Sabi river; it was orientated and faced the northern stars, despite the conformation of the land which lay open to the south, but shut in by rising hills on the north; and it is by that orientation that its date has been fixed. These Arabs already owned so many vessels trading to India for precious stones, to Africa for gold, not to mention local coast trade, that in the code of Hamurabi, contemporary with Abraham, special provision had to be made for shipping laws. Doubtless from these associations Abraham knew full well the phrases "stars of the heaven," "sand of the seashore." Coextensive too with this activity by sea was a trade by land; with this also Abraham seems to have been in touch. It marked his route and the phrase "going on still toward the south" was but an echo of the caravan going down from Damascus to Africa. In fact by 2000 B. C. the proto-Arab was already ubiquitous; and modern discovery has confirmed the allusions in Roman writers to a highway from Damascus eastward to far-off China.

This being so, what happened in Africa? Did the Arab caravan just reach Egypt and then return? Very probably; for there was no market further on. And yet were there no enterprising spirits who lingered in Egypt, and thence set out on ventures of their own into the mysterious beyond? The whole psychology of the Arab demands an emphatic affirmative. In those desert solitudes of Africa that border on Egypt there was an irresistible call. So a little stream of Arab strain began to filter in, partly trader, partly agricultural. The immigrant wears the white Arab gown—*kanzu* as it is called on the Swahili coast—in Kordofan, in East Africa and amongst the Shuwa Arabs too. In a land where *desturi* (custom) reigns supreme, what is to-day has been in the past; countless ages do not change *desturi,* nor does time efface these inherent psychological traits, an instinct for adventure, a certain love of trade and agriculture, and a capacity to make the black man his right-hand helper.

For this early trading element was from the very start associated with black people. Just as the Swahili to-day may be an almost pure blooded Muscat Arab or a curly-headed Negro half-caste, so it was in the past. Hence the Midianite wife of Moses could be called in scorn or anger a Cushite. Cush was the Hebrew name for this proto-Swahili type; but like the corresponding Egyptian Cas, its most common use was for the curly-haired negroid half-caste. Africa however preserves its

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first significance. On the East Coast, in the form *gul* it gave rise to a strange conception that the light-skinned race came from heaven—*li-gulu,* signifying "heaven" amongst all pure Bantu races; in the form *lungu* it became fixed in the words *mu-zungu,* a European; *mu-lungwana,* son of the "mulungu," of "gentle birth," a gentleman; and *lungu-ja,* the island of the Gulu or Cush, the African term for Zanzibar Island.

On the north of Africa it took the form *pul,* whence our "Phœnician"; also the modern race called Ful-be, the Fula people. As a word root *gul, pul* signifies reddish; Sw. *ekundu,* red; Ful *wod-ewo,* pl. *bod-ejo* are typical of several very similar forms. Throughout Africa the white man is described as "reddish" and the word used is in many cases the adjective just given. It is quite an English idea to describe him as "white." So in conformity with this we are quite prepared to find that the Egyptian monuments invariably paint the traders from Punt a particularly obvious reddish tint.

It would not be surprising if the word Shuwa proved to be this very word Cush inverted to Shuga, Shuwa. The proposed derivation from a local word signifying "obstinate" does not appeal to us as African in idea. Such metathesis as Cush to Shuwa is extremely common; it occurs as a regular feature of the Sudan Arabic of the Nile, to-day, a dialect little different from Shuwa; and it may also be noted in the time of Joshua in the name Timnath heres, more usual Timnath serah.

Moreover we have a very similar word Shoa applied to the capital of Abyssinia in A. D. 1300. Now this kingdom arose out of the traffic from Egypt along the Blue Nile to Punt, some point on the Somali coast, not improbably Zeila, or "strangers" town. The route was known in the 5th dynasty, but was developed into a big trade about 1600 B. C. after the expulsion of the Hyksos. The monuments show the wealth of this trade in gold and objets de vertu with the East Coast Arab traders, later known as Himyarite. The language that arose in the area between Upper Egypt and Zeila was known as *lisána Giz* the Ghiz or Cush (Cas) tongue. It was on removal from Axum, the old capital, to Shoa that the modern form (Amharic) came into being as the language of Abyssinia.

It is therefore not altogether fantastic to connect Shuwa with Cush. Moreover such a conclusion would closely correspond with the opinion of Barth, who, more than fifty years ago, on the very imperfect data then available concluded that Shuwa signified Africanized Arabs.

Our author has done us a very good turn in printing this colloquial Arabic in the Roman script. The vocabulary is a little puzzling at first: though very simply arranged. It is, we think, a little too short for so many stories. We should have preferred Shehu, the local word, to the classical Sheikh; and incidentally we observe that *môt* death has got separated from its parent *mat,* die, by nearly three columns of matter. However these are details.

The stories begin with two animal stories, the first with an interlinear translation. All that follows seems to be of that conversational style which vividly portrays some familiar incident: or where the wits of man are set to work to devise a clever repartee or to get out of an awkward situation. Its coloring depends on local thought; and in this way it is excellent practice for the European learner. A few lines of

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translation will give the reader a general idea; thus from the story of Albalyan's camel and Sharango.

They all gathered together and went to the fight. Sharango hearing the news said to (his) men, What is your advice? The camel will seek to come. Shall we fight or shall we refrain? They said, To the battle. Do not draw back. The men sat upon every place in the road. Sharango said to them, If Albalyan's men come to dig wells kill them.

After these come an historic piece about the Bornu Sultans from Dunama wal Biri, Dunama governor of "the city"—note how Semitic 'ir, a walled enclosure, city, has become changed from giri to biri—the old capital of Bornu. This is Dunama bin Ahmed, 1810-1817 A. D., not the earlier Dunama ben Hume, 1098-1150, several of whose descendants were called ben Dunama. And the history is carried on to the arrival of the English, and the overthrow of Rabeh by the French. Finally ten brief sections are devoted to Arab customs, such as Marriage; Divorce; Death; Migration (the annual migration to lake Chad in the dry season); Settling on the cotton soil; Circumcision; and the Keeping of Horses.

We have in fact a most admirable selection, and any one working through this with Lethem's Grammar by his side should have a very good grasp of the language. But there is one point the author makes of great importance; the mallams never write this colloquial. The historical portion being as always in West Africa in classical Arabic, had to be rendered into Hausa, and then interpreted from Hausa into Shuwa Arabic; even the text, which the author got, was specially done into Arabic script at his request. The Arabic script, like the local mallam, is a bond to link the present community with the outer orthodox Moslem world. How strong that bond may be we can faintly realize by a general review.

Taking up once more the story of the early Arab traders, we find that when Mohammed arose, his creed set in motion a vibrating chord. It linked on to the mysterious past and strengthened all the dormant fibres of *desturi*. So it spread like wildfire through all the dispersed elements of proto-Arab adventurers, and formed a bond of union presenting an impenetrable barrier to every form of Christian effort. Even medical missions have but touched the fringe of this vast closed area. In the true Mohammedan area the black followers have become fanatical Moslems; though with some the faith may be a very thin veneer that would die out in a generation if the Arabic script and the mallam were gone. First the tide of Islam surged through the most accessible regions and thus dominated all the northern coast line of Africa. And here it has been well noted[1] that the influence over the Berber race was stimulated by a sense of kinship. Hundreds enlisted for the invasion of Spain; and so started on the path of war against infidels, often a thinly veiled excuse for slave raiding.

Egypt had succumbed in A. D. 640, but Bornu was not converted until towards the end of the 11th century. The component elements of such a far-away place contained a larger percentage of African blood and less Arab. Moreover the Christian Nubian kingdom in Dongola, not to be confounded with the Nubians of S. Kordofan, intervened on the direct route of the Arab to Bornu and resolutely resisted the ad-

[1] Lady Lugard, A Tropical Dependency.

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vances of Islam. This Nubian kingdom had received its Christianity in A. D. 540, and not until the 14th century did it succumb. It had maintained its independence for 800 years, and was the last Christian kingdom to be swallowed up by Islam. By that date it was surrounded; a strong Mohammedan Egypt lay along the route to the north; a powerful Kanem-Bornu empire blocked the natural outlet on the West, and no link existed on the East with nominally Christian Abyssinia.

An immense Mohammedan area had arisen, covering all North Africa, bounded only on the South by certain geographical features which the Arab never cared to cross—a forest region in Nigeria quite impassable to his horsemen; and further East swamp and river took the place of dry, if shifting, desert sand, a region of tsetse fly pestilence to his horse, his donkey and his camel. To enter that vast Mohammedan region the Shehada (There is no God, etc.) was the sole passport; and even that was not absolute. The desert dweller such as Tuareg knew no law; whilst in modern time, the Senussi movement set such a bar to all appearance of modern tendencies that the Turk as well as the Christian, is anathema, whenever the Senussi hold sway.

Far away the Fula saw no charm in Islam, and never changed until the early years of the 19th century under Othman dan Fodio; the terrible times of war and raiding that followed until the overthrow of Rabeh some twenty years ago (if we remember rightly) rather lend color to our contention that the black partner is not keen on Islam; it is his Arab master who responds to the call. The black man may and does respond when he finds that a change of creed will give him greater prestige and greater license to terrorize his neighbors. Remove the mallam and the Arab script and the hold of Islam on the black race is vitally weakened.

Slave raiding excepted, the Arab made no further progress in Africa. His propaganda with very rare exceptions such as amongst the Yao was practically impotent outside that area. By an irony of fate, however, the despised *natsâra-ni* (Christian) opened to him the hidden recesses of negro Africa, and propaganda is once more active. In the beneficent work of stopping the slave trade, roads and railways were called for, and an impetus given to intercommunication and trade. Allah could not have been more bountiful; the propagandist of Islam knows full well how to use these unexpected opportunities. Many and many a district closed to the Arab from all time is now at his mercy for propagandist purposes. How is the Christian missionary to meet the new situation?

Will this colloquial Arabic serve a good purpose? Shuwa Arabic probably varies little from the Sudan variety on the Nile, and may even be closely akin to the varieties spoken in the Hedjaz and Yemen—a similarity due no doubt in large measure to the pilgrimage. It is a colloquial style, simplified from the classical, and well illustrated in Lethem's Grammar. Looking over the stories and vocabulary one can easily pick out a few stray tags heard on the rare occasions the writer had to do with "Nubian" soldiers. The Swahili student too will recognize familiar words such as *bassi,* enough; *hatta,* until; besides others often thought to be Bantu such as *dawa,* medicine; *shiba,* have had enough food. Broadly speaking this colloquial looks simpler than an average Bantu language, so far as these stories go; certainly much simpler than Zulu or Kafir. It may be said to lie fairly close to an elemental form of

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Hebrew; but in use of the verb and vocabulary climbing up towards modern Arabic as that term is generally understood. The elemental Hebrew forms were, as far as one can judge at present, very closely interwoven with proto-Hamitic, represented to-day by Fula and Hausa; and they also bear a close relationship to many Bantu roots. In Gen. x. we see clearly Hamite and Semite ancestors overlapping. Hence the ease with which in the earliest times indigenous African speech became blended with the speech of Arab adventurers. As Arabic developed its modern forms, the divergence grew greater; but this divergence from earlier forms was compensated in Africa by fresh accessions. We know for instance that a new party joined the Shuwa Arabs from Nubia only 300 years ago. Recognition of these facts will show how colloquial Arabic such as Shuwa maintains a modern semblance, whilst earlier migrations have been completely absorbed.

Against this seeming wide utility, we must remember that the African has a most conservative instinct for his own speech; and on this account a missionary will hesitate to force Swahili, Sudan Arabic, or Hausa on any commuity. But of these three perhaps Hausa is the least associated with Islam. And it is the association of a language or script with Islam in the minds of African people that is crucial. True a few Hausa embraced Islam in the 14th century; but it was under the Fula conquest of the Hausa States by Dan Fodio in the early years of last century that any appreciable progress was made. Even so it has been said that only one-third of the Hausa race are true Mohammedans; the other two-thirds are either pagan or indifferent. For the Hausa is essentially a trader; he will go to Mecca and spend four or five years on the journey, but his motive is more commercial than religious. He is a born trader. He can be found from Mecca to Sierra Leone, from the Gold Coast to Tripoli, and is even extending south into the Cameruns. If we wanted an ideal apostle of West Africa, it would be the Hausa not the Arab: but.....we leave this problem to missionary experts, and put down our Shuwa stories with a feeling of great thankfulness to the author and an assurance that the book will be most useful alike to the learner of Shuwa, the student of Africa and the specialist in philology.

W. A. CRABTREE.

Travels of a Consular Officer in North West China. 25/-net. By Eric Teichman. Cambridge University Press, London.

This profusely and happily illustrated volume, containing two original maps by the author, is a detailed account of personal travel through Shensi and Kansu, the N. W. Provinces of China, undertaken in connection with the Anglo-Chinese Opium Treaty.

Mohammedans are to be found in the former state, even as they have penetrated into most other Chinese provinces, while the author estimates that between a quarter and a third of the whole Kansu population is Moslem, easily distinguishable from the indigenous Chinese by "white caps."

The origin of Islam in China is obscure, and these Moslems regard themselves as "strangers in a strange land," an idea adopted to a certain extent by their Chinese neighbors also, who regard the Mohammedans as constituting one of the five races of the Empire. Two strains are discernible in this Mohammedan population: the descendants of a Turkish tribe from Samarcand, who settled on the Upper Yellow River

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five centuries ago, and the original Moslem inhabitants, also from Turkestan, who migrated long before. The Moslems are locally called "Hui Hui" or "Hsiao Chiao Jin," the latter phrase meaning "people of the lesser religion": while among Moslems themselves Islam is known as "Ch'ing Chen Chiao" ("The pure and true religion").

Again the Kansu Moslems are divided into two bitterly opposed sects the "Lao" (old) and "Hsin" (new) religions—but are united, when facing China and the world, like a search party whose only object is mutual benefit. They all seem to have Arabic as well as Chinese names; they worship in clean Chinese-style mosques (Lipai Ssŭ), and listen to the Koran in Arabic. They abstain from pork (absolutely), and from wine, opium and Government schools (apparently). They are more lax in regard to tobacco and intermarriage; and in the latter case the Chinese wives undergo a process of purification, externally by baths, internally by drinking hot water! Relations between these Moslems and foreign missionaries are good up to a point, since the former consider that they both worship the true God, as opposed to Chinese idolatry. In fact Protestant missions received assistance from the Mohammedans in the early days. The Divinity of Christ, as elsewhere, is the "rock of offence"!

The Chinese authorities used to be equally tolerant of both religions, until Mohammedan rebellions and Christian "politics" caused a change in outlook. In this connection the author says: "Practically speaking, there are not now, and never have been, any active Mohammedan missionaries at work amongst the Chinese," though periodical visits are paid by Mohammedan "priests" from the Nearer East, "and yet to-day there are perhaps a million and a half nominal Chinese Catholic Christians, a third or quarter as many Protestants, and at least ten times as many Moslems." The author finds the explanation in the fact that Islam has become nationalized in China, and he seems to see a kind of denationalizing influence at work, so far as externals are concerned, in the presence of Christianity in China.

To this end he devotes a whole chapter to some observations regarding foreign missions in the interior of China! He pleads for an "up to date" type of Christianity for presentation to the Chinese, and pays a tribute to the friendship created by missions between China and the Anglo Saxon race. We feel that his criticisms, though true perhaps upon the surface, might very likely be answerable with more explicit information, and we would add that what criticisms are put forward are made in the spirit of constructive sympathy.

The whole book, which closes with a chapter on projected Chinese railways, is written with an accuracy of detail that might be envied by "Baedeker."

E. F. F. BISHOP.

The Encyclopædia of Islam, a dictionary of the geography, ethnography and biography of the Mohammedan Peoples, prepared by a number of leading orientalists. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. Number 26. I'RAB-JAVA. Luzac & Co., 46 Great Russell Street, London.

The important articles in this number of the encyclopædia, which have received earlier attention, are the following: AL-IRAK by Hartmann; 'ISA by Macdonald; ISKANDARIYA (that is Alexandria) by Rhuvon Guest; ISLAM by T. W. Arnold and the ISMAILIYA Sect by Huart.

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The Article on Islam is disappointing because of its brevity (two pages), and although it professes to give merely a statistical account of the religion of Islam, the statistics are scarcely up to date and evidently erroneous. For example "In Australia there are 195,000, chiefly at Perth." We have a letter from the *Commonwealth* Bureau of Statistics, Australia, giving details of the Moslem population, and showing that in all Australia there are only 3,908 who profess Islam. We call special attention of missionaries to the article 'ISA; as an example of conciseness with scholarly accuracy it leaves nothing to be desired. The authorities referred to are an index to practically all the literature extant on Jesus Christ in Islam. Z.

L'Arabie Ante-Islamique. Quatre Conférences donnés à l'Université Egyptienne du Caire en 1909 by Ign. Gindi. Published in Paris by Libraire Paul Geuthner, 13 Rue Jacob VIe, 1921. Pp. 90.

This compact booklet, comprising in all not more than 90 pages, and written in a language which was not the mother-tongue of the author, provides, nevertheless, a perfectly comprehensive and lucid survey of the Arabia of the Pre-Islamic period.

Taking for his sources the inscriptions and poems which have survived to the present day, the author has sketched in the first three lectures the state and development of Northern and Central Arabia, while the last chapter is devoted to a rather over concise outline of the history of S. Arabia and Abyssinia. Not the least interesting part of the book is its consideration of the origin and meaning of certain Arabic names, including proper names, and this lends the work a certain philological value. But the most important section for our readers is the 2nd chapter, in which is portrayed the spread of Christianity in Central Arabia, its inter-relationship wtih political conditions outside the country, and its influence on the developments of the succeeding periods. Once and again the theory of a "period of ignorance" is shipwrecked on the rock of hard facts, and at the same time the background is given for the Christian influence which helped to mould the composition of the Koran.

S. A. MORRISON.

Tropical Holland, by H. A. Van Coenen Torchiana, pp. 314 with maps and illustrations. The University of Chicago Press, Chicago, 1922.

Among the earliest European nations to enter the field of Colonial expansion was the Dutch Republic. Although primarily commercial, and not free from the evils of exploitation, the policy of the Dutch has been extremely successful from our economic standpoint, and humane in its methods and results. The author, for a long period Consul General for the Netherlands on the Pacific Coast, U. S. A., with thorough knowledge and sympathy, sketches "the birth, growth and development of popular government in an Oriental possession" so interestingly that he stops frequently to point a moral and adorn the tale with contrasts or parallels in the birth of the American nation. He believes that the historical title of the Netherlands to her East Indian possessions is indisputable and undisputed to-day; "While the history of the contact of the white man with the red, yellow and brown man is generally the history of a tragedy . . . driven from their homes or suffering the terrible evils of whiskey, opium, consumption and venereal diseases, no such blot rests on the escutcheon of the Netherlands. Truly

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in these islands the white man's empire was not built by the tears and blood of the children of the soil." The greatest part of the land is owned to-day by the natives in fee simple and population has enormously increased.

In 1850 it was 9,500,000; to-day, 1917, it is 34,157,383. Although ninety per cent of this population is Moslem, Islam is scarcely mentioned as a leading factor in the economic and social problem, and although the work of Christian missions is ignored, every missionary to Insulinde will appreciate so candid, compact and accurate a study and be grateful to the author. Z.

The People of Palestine, by Elihu Grant. Pp. 271, $2.50. J. P. Lippincott, Philadelphia.

This is the second revised and enlarged edition of a valuable book by the Professor of Biblical Literature in Haverford College.

It presents to view three distinct types of human society: the desert nomad, the peasant villager, and the more foreign-looking and mingled folk of the larger cities. The author, who lived for three years in Ram Allah, a small town near Jerusalem, has taken village life as most suggestive of the quaint customs of the past. From those who know this life best, and from the villagers themselves, he has received praise for the accuracy and sympathy of the descriptions. The work has the charm of being drawn from life and gives a vivid and truthful picture of manners and customs that are so suggestive of Bible times.

Islam receives scant treatment. The index of scripture passages is of great value.

T. Canaan, Aberglaube und Volksmedizin im Lande der Bibel. Abhandlungen des Hamburgischen Kolonialinstituts, Hamburg, Band XX. Mit 6 Tafeln und 50 Abbildungen im Text—Hamburg, L. Friederichsen & Co. 1914. 150 Seiten. 4°.

Der Verfasser, ein in Deutschland vorgebildeter Arzt, hat in seiner Heimat Palästina alles gesammelt, was das Volk über Krankheiten Entstehung und Verhütung derselben glaubt. Nur einem Bürger des Landes selber war es möglich, in all die als heilig gehüteten Geheimnisse eines allem Fremden feindlichen Volkes einzudringen. Das aus Europa mitgebrachte Rüstzeug moderner Wissenschaften ermöglichte dem Verfasser ein nicht nur für Ethnologen und Mediziner, sondern gerade auch für den Mohammedaner-Missionar hochwichtiges Werk zu schreiben. In all den verschiedenen Sagen und Märchen von Dämonen, von guten und bösen Geistern, vom bösen Blick, von der bösen Seele, ferner in der Bedeutung der Gestirne, Zahlen, Tiere, Amulette, Talismane, in den mannigfaltigen Verzauberungen und Beschwörungsformeln, in den aus dem Tier- und Pflanzen- und Steinreich hergestellten Schutzmitteln, in den berührungsmagischen Experimenten, in Transplantation von körperlichen Leiden, im Durchstechen von den Menschen nachgeahmten Gliedern, um Wunden aus der Ferne beizubringen, im Knüpfen von Knoten u. a. m., die Canaan der Reihe nach erörtert, haben sich mancherlei Reste altorientalischer Geisteskultur, animistische und heidnisch-abergläubische Vorstellungen erhalten. Es ist eine lohnende Aufgabe, der ursprünglichen Bedeutung der verschiedenartigsten Zauber- und Schutzmittel, die dem oberflächlichen Beobachter

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lediglich als Schmuckgegenstände erscheinen, im einzelnen nachzugehen. Jesajas Kampf gegen die Putzsucht der Frauen (3, 18 ff) erhält erst von hier aus die richtige Beleuchtung. Was besonders für den Missionar Canaans Buch überaus wertvoll macht, sind seine zahlreichen Hinweise auf die Belagstellen in der Bibel, aus denen hervorgeht, wie stark die religiöse Gedankenwelt des jüdischen Volkes auf das islamische Volk eingewirkt hat, ja, wie geradezu jüdische abergläubische Sitten und Gebräuche vom Islam als fremdes Gut übernommen und trotz seines ausgeprägten Monotheismus allmählich aufgesogen, assimiliert wurden. Das schliesst nicht aus, dass im islamischen Zauberglauben, vieles aus dem Hellenismus zu erklären ist, anderes wieder auf babylon., assyr. ja sogar buddhistischen Ursprung zurückgeführt werden kann.

Professor C. H. Becker, hebt in seinem empfehlenden Geleitwort hervor, dass Canaan zwar das grundlegende Buch über sein Thema: Edmond Doutte's klassisches Werk: Magie et Religion dans l'Afrique du Nord (Alger 1906) unbekannt geblieben ist, aber dass damit gerade mit Bestimmtheit festgestellt werden konnte, dass die Resultate Doutte's für Nordafrika auch für Palästina gelten, dass dieser Aberglaube nicht nur in der ganzen islamischen Welt zu finden ist, sondern mit kleinen Umänderungen auch bei Juden und Christen gilt, also gemeinorientalisch ist.

Kein Missionsarbeiter in der islamischen Welt, sei es Missionar oder Missionsarzt, Missionarin oder Missionslehrerin sollte dieses Werk Dr. Canaans unbeachtet lassen, denn gerade seine Aufgabe ist es, nach erworbenen, gründlichen Sprachkenntnissen sich mit viel Liebe, Weisheit und Takt in die Volksseele und in die Gedanken und Vorstellungswelt des Volkes einzufühlen, dem er das Evangelium (Die Frohe Botschaft) zu bringen, beauftragt ist. Wie dies zu geschehen und welchen Spuren man zu folgen hat, darüber kann das Werk Canaan's manchen wertvollen Fingerzeig geben. ENDERLIN.

Dayspring in Uganda. By Archdeacon Lloyd. 3 shillings. Church Missionary Society, London.

Uganda Pie. By Bishop of Kampala and others. 1 shilling. Church Missionary Society, London.

The life of the Christian Church in Uganda, an effective bulwark against the spread of Islam in Central Africa, is well delineated in two little books published by the C. M. S. In *Dayspring in Uganda* the Ven. Archdeacon Lloyd gives a vivid and careful sketch of the land and people and brings out the salient points in the spiritual history of Uganda in a clear, succinct and moving manner, right up to the present time. He does not shrink from following up the inspiring record by a sobering survey of present dangers arising from moral weakness, party spirit and crude nationalism. This excellent little book is typical of the encouragements and difficulties of the growing churches in tropical Africa generally.

Uganda Pie is a pot-pourri of short stories and descriptions of missionary life in Uganda, by the Bishop of Kampala and others, charmingly illustrated and well suited for boys and girls.

H. U. W. STANTON.

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Ten Essays on Zionism and Judaism by Achad Ha'am, translated from the Hebrew by Leon Simon. Published by George Routledge and Sons, Ltd. London. Price 6 shillings net.

There is an Introduction by the translator of xxiii pp. The Essays take up 253 pp. The translator gives a brief sketch of the phases through which the Zionist movement has passed in so far as is necessary for a proper understanding of the criticisms and allusions in the essays.

The chief point to note in the Introduction is the indication of the distinction made by the author between the terms of the declaration of the British Government concerning Palestine and the Jews, and what some Zionists wished to make it read and took it to mean. The said declaration runs:—"to facilitate the establishment in Palestine of a National Home for the Jewish People," *and not* "the reconstitution of Palestine as the National Home of the Jewish People." The difference between the two is great. He points out that other peoples have also their national home in Palestine, and that therefore the national home of the Jewish people must be built out of the free material which can still be found in the country itself and out of that which the Jews will bring in from outside or will create by their work, without overthrowing the national home of the other inhabitants. And in view of possible friction between the different "householders" it is evident that the declaration without stating it in so many words, presupposes a "guardian" who shall deal fairly in matters of dispute. This and no more, is to be found in the Balfourian Declaration and the International confirmation at San Remo added nothing to it. Everything depends on the good will of the "guardian."

The author of the essays insists, as the translator points out, on the practical side of the question, as distinguished from the visionary proposals of some—"we have to show in practice how far we have the material and the moral strength to establish the national home which we have been given permission to establish in Palestine.....Do not press on too quickly to the goal, so long as the actual conditions without which it cannot be reached have not been created. The point of view from which the author approaches the Zionist question—that of an idealism guided by a sternly objective apprehension of realities—is not out of date nor will be until either human beings or external realities change very much" (Translator). In the publishers' note on the cover we read the following:—"The essays in this volume form a running commentary on Zionist history, the characteristic note of which is always insistance on abandoning illusions and concentrating on realities. The real significance of Zionism as a movement of national rebirth is throughout placed in its true perspective."

To readers of this review the whole question of Zionism, now entered into the sphere of practical politics is of special interest because of its future relations with Syrian Christianity on one hand and Islam on the other. What kind of political amalgam will be produced from the Palestinian Christian, the Arab or Turkish Moslem, and Hebrew Judaistic elements under the benevolent direction of the "guardian" will be interesting to follow. There will be abundant room for the exercise of racial and religious toleration.

Eight of the Essays deal with Zionism and the last two with the broader aspects of Judaism and Jewish thought:

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"The supremacy of reason" (1904); "Judaism and the Gospels" (1910).

PERCY SMITH.

The Jews in Egypt and in Palestine under the Fatimid Caliphs. A contribution to their political and communal history, based chiefly on Genizeh material hitherto unpublished; by Jacob Mann, M.A., D.Litt. (Lond.) Vol. I. Thesis approved for the Degree of Dr. of Litt. in the University of London. (Mr. Humphrey Milford, Oxford University Press), 280 pp. Price 12/6 net.

In this first volume there are six chapters dealing with the period from the Conquest of Egypt by Jauhar (969 C. E.) to the end of Al-Hakim's reign (1021). Ch. I; Chs. II and III cover the period of Solomon ben Jehuda (d. 1051); Ch. IV, Conditions in Palestine and Syria, Nesiim and Geonim; Ch. V, Egyptian affairs from 1050 to the period of Maimonides (d. 1204).

The Genizeh material as arranged in Appendices, forming the basis of the whole treatise is reserved for a second volume. A full index will then be added.

In the Introduction the author describes his material "'The stone which the builders rejected has become the chief corner stone.' A feeling similar to that of the Psalmist takes hold of one who explores the remarkable literary finds brought to light from the obscurity of the Cairo Genizeh. Documents and letters, poems and compositions in Hebrew and Arabic, which the contemporaries preserved for some time after perusal and then regarded as useless, assigning them to the lumber room of a synagogue only out of sheer piety, become now the foundation upon which the history of the Jews in Egypt and Palestine from 950 and onwards is based. The attempt is made here to reconstruct the life of these Jewries from the beginning of the Fatimid reign in Egypt (969) till about the time of Maimonides (d. 1204)."

The impression made on one in reading the details of Jewish life contained in this book, which the author says is only "a skeleton of the contemporary history of the Egyptian and Palestinian Jewries" is much the same as that experienced in reading the fragments from the "Oxy rynchus Papyri." The author does here for Jewish life and history for the period and places indicated what the *papyri* found in Egypt have done for the history of the common life there during the early centuries of the Christian era—*C'est une tranche de la vie prise sur le vif*—Not only do we get near glimpses into the life of the Jewish communities, but we are enabled to understand better the relations that existed between the Moslem rulers and their subordinates and these communities and incidentally also other communities. Such studies, beside their main purpose serve to give a better understanding of Moslem life and history. There is material here that would serve to help write a historical novel of those times.

PERCY SMITH.

The Sudan in Evolution. A study of the Economical, Financial and Administrative Conditions of the Anglo-Egyptian Sudan by Percy F. Martin, with a Foreword by Sir F. Reginald Wingate. London: Constable & Co., pp. 558. Price 42/- 1921.

The author in his preface states that the volume "forms in no sense of the word an officially inspired publication. For what they are, the opinions formed and the beliefs expressed are wholly unbiassed; only

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the statistical information presented in these pages has been gathered from official sources—since from these alone could the most reliable and the most recent data be gleaned." A study of the table of contents is impressive, and yet although in many respects this is a complete work of reference on the Sudan, it has a tendency to degenerate into a tourist's handbook rather than a mature study of such large topics in so small a compass. The main chapter headings are as follows: Geographical—Early Egyptian Rule—Arabi Rebellion in Egypt—The Anglo-Egyptian Administration—General Gordon—Government Departments: Posts, Justice, Prisons—System of Taxation—Customs—Finances—Medical Department—The Army—Police—Education—Transportation—Port Sudan—Native Races—Slavery in the Sudan—Private Enterprises in the Sudan—Religious Questions—Archeology—Society—Commerce—Gum Trade—Private Companies and Government Support—Agriculture—Irrigation—Forests—Travel in the Sudan—Sport in the Sudan—The Sudan as a Tourist Center—The Fifteen Provinces: Blue Nile, Dongola, Darfur, Halfa, Kassala, Khartoum, Kordofan, Mongalla, The Nuba Mountains, Red Sea, Sennar, Upper Nile, White Nile—Appendices—Index.

Missions receive treatment in Chapter 25, which deals with all religious questions in nine pages, and with a number of glaring errors, such as that the American Baptist Mission is doing work in the Sudan, etc. The volume has no illustrations, but a most excellent large scale map. Z.

Die Mission Der Ersten Christen, von Friedrich Wurz. Evangelischer Missionsverlag Stuttgart. 1922. pp. 64.

A brief sketch of Apostolic Missions, giving the origin of the Church, its faithfulness in persecution, its manifold gifts and graces, the struggle between Jew and Gentile, and the lessons we may learn for the present day, which presents similar problems. A table of New Testament references makes the book eminently suited for study classes on the New Testament and Missions.

Primitive Speech. Part I. A Study in African Phonetics, by W. A. Crabtree, M.A., London. 1922. S. P. C. K. Price 5 sh.

The claim of this little volume to notice in these pages lies in the fact that Africa, as has been often pointed out, is one of the strategic points in the battle between Christianity and Islam. Especially is this true in regard to the race for the conquest of the Pagan races of Africa, and consequently every book dealing with the linguistic problems of Africa, every help to a better understanding of the African mind and an appreciation of the African outlook, is of importance for the modern missionary who is face to face with the problem of Islam in Africa.

The present volume is one of several such helps appearing from the press of the S. P. C. K., but will be of little value to any save philogical specialists, and by them is not likely to be received with much favor. The title is somewhat of a misnomer, for the book is really a study in the comparative phonology of the Bantu languages, with some of which the author had acquaintance during his missionary life in Africa.

To students dealing practically with different Bantu tongues, the author's remarks on sound changes may often be helpful, but as to its value as a piece of philological investigation, it will be sufficient to

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remark that the author finds grounds for relating his Bantu languages to as widely separated families of speech as Indo-European, Sumerian (p. 35, n. 3) and Semitic (where the examples are mostly drawn from Hebrew!!). While it is true that Brocklemann (*Semitische Sprachwissenschaft,* p. 18) suggests Semitic relationships in non-Hamitic African speeches, the examples given in this volume, particularly in the Appendix, are no more hopeful comparisons than similar lists given by Dr. Macdonald in his *Oceanic Language* to prove the relationships of Polynesian dialects with Hebrew.

ARTHUR JEFFREY.

Yallah, ou l'arabe sans mystère, par L. Brundt. pp. 199.
Les Grandes Etapes de l'Histoire du Maroc—par Georges Hardy et Paul Aures, pp. 134.
Eléments de Puericulture a l'usage des Jeunes Filles des écoles du Maroc—par C. H. Bouneret et P. Vallery Radot, pp. 109, Paris, E. Larose, 1921-22.

Manuals prepared for the French schools of Morocco by the order of the Department of Public Instruction and admirably suited for their purpose. The Arabic colloquial grammar does not need so bizarre and profane a title to make its merits known. The history of Morocco is excellent for beginners, but marred by its partisan account of events since 1913 and the Protectorate. We wish the third volume might be put into simple Arabic, Persian and Turkish for girls' schools as a manual on the duties of motherhood and the care of the infant. The authors are qualified physicians; the book has many simple wood-cuts, ends with twenty-five "Don'ts," and is dedicated to Madame La Maréchale Lyautey, for her devotion to child-welfare.

A Tunis derrière les Murs. By R. Bouquero De Voligny. (Lieutenant-Colonel en retraite.) 90 pages, price 3 francs.

An admirable brief study of Islam in Tunis. Twelve chapters touch on every phase of the life of the people, including the religious brotherhoods, magic and other superstitions, music, dancing, the theater and a collections of legends.

There is a brief chapter on the Jewish population. The author remarks: "La Tunisie ne constitue pas une nation homogène où, comme dans un creuset, sont venus successivement s'amalgamer, avec les autochtones, les divers envahisseurs qui ont occupé son sol au cours des siècles; c'est une mosaique dont les éléments n'ont pas fusionné; Musulmans, Juifs, Maltais, Italiens, Grecs, forment autant de groupements étrangers les uns aux autres."

An Introduction to the Study of Some Living Religions of the East, by Sidney Cave, D.D. Duckworth & Co., London. 255 pp. 6 sh. net.

Concise and lucid outline studies in Hinduism, Zoroastrianism, Buddhism, the religions of China and Japan, and Islam. The author, president of Cheshunt College, Cambridge, interprets with fairness and sympathy the power of these faiths as spiritual forces operative to-day. Islam (p. 195-240) is well summarized although its darker shadows and superstitions are not mentioned. "It seems better that the beginner should first be taught to appreciate the nobler elements of non-Christian religions." In a brief account of Moslem sects the writer fails to show the present day power of the Wahabi movement. It is not a thing of the past.

Z.

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Historical Sites in Palestine, with a short account of Napoleon's Expedition to Syria. By Lieut. Com. Victor L. Trumper, R. N. R. 138 pp. 3s 6d net. Nile Mission Press, Cairo.

A handbook prepared in war time, and dedicated by permission to Field-Marshall Viscount Allenby, giving the identification of four hundred sites. It is rather a gazeteer than a guide book, has some curious misprints, but good maps and should prove invaluable to those who cannot afford George Adam Smith's *Historical Geography of the Holy Land.*

Villes et Tribus du Maroc. Vol. VII Tanger et sa Zone-Publié par la direction des affairs Indigénes et du Service des renseignements. pp. 463. Ernest Leroux, Paris, 1921.

This is the seventh in the series of surveys of the cities and tribes of Morocco, published by the French Government 1915-1920. It leaves nothing to be desired as an economic, historical and social study of one of the most interesting cities of Morocco, which because of its international relations has become its diplomatic capital, although since the war it has lost its commercial prestige. The purely scientific character of the work and the mass of detail given do not discourage the reader, for there are plentiful oases of beautiful maps and illustrations in the broad desert of facts and statistics. After a geographical introduction, one hundred pages give the chequered history of Tangiers from the Phoenician period until the present. Then follow chapters on the streets and public buildings, the inhabitants, the administrative life, public works, scientific and religious institutions, the religious life (especially of Moslems), concluding with a full account of all the smaller villages in the zone, and six appendices on archæology, numismatics, the flora, and a bibliography. Missionary effort by Roman Catholics and Protestants receives just recognition, while the character and influence of the Derwish-orders is revealed as anti-Christian and anti-foreign: (p. 259)

"Les musulmans, vivent des européens, mais n'ont pour eux ni estime, ni considération; ils les tolèrent malgre eux, et semblent même considérer comme un devoir pieux de les mépriser, et de les exploiter de toutes leurs forces; ils leur en veulent certainment d'être obligés d'avoir-recours à eux pour vivre et de dépendre d'eux.

"Cet état d'esprit est général à tous les pays musulmans, mais il semble que la population musulmane, tangeroise, grossière par essence, plus libre d'autre part dans ses manifestations par le manque d'autorité, laisse voir plus facilement que les autres, son éloignement, on pourrait presque dire sa haine de l'européen. On a en vu une preuve frappante pendant la guerre par la quantité de gens de toutes les catégories qui se sont affiliés à la confrérie Xenophobe des Desqaoua. L'espoir des tangerois est que leur ville continue à rester dans la situation imprécise qui la maintient en dehors du régime de protectorat et leur donne, malgré leur dépendance économique, l'illusion d'une certaine independance politique et sociale."

S. M. ZWEMER.

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SURVEY OF PERIODICALS

By Miss Lorraine D. Dennis, New York,
Missionary Research Library.

I. GENERAL.

At the Crossroads of Three Continents. P. W. Wilson. (*The World's Work,* New York. July, 1922. pp. 328-336.)

Jerusalem is to the Moslem, a second Mecca; to the Christian, a pilgrim's shrine; to the Jew, a homeland.

Sir Herbert Samuel, High Commissioner appointed by Britain to administer Palestine, has worked conscientiously for the betterment of the Holy Land, and the Moslems have received a great share of the benefit.

Constantinople To-day. Solita Solano. (*The National Geographic Magazine,* Washington, D. C. June, 1922. pp. 647-680.)

The Constantinople of gorgeous costumes, veiled women, jealous Sultans and pariah street dogs is gone and its place will be a clean modern city. Filth will be gone! Harems vanished! Romance will sleep!

In the past five years four important changes have taken place: "The refugee situation, the emancipation of women from the worst of their slavery, the devastating fires, and the influx of American goods."

The Earthquake That Opened Central Asia. Upton Close. (*The Trans-Pacific,* Tokyo, Japan. May, 1922. pp. 43-49.)

"In this, the third in his series of articles on that frontier country of the world—Central Asia—the writer gives a most interesting account of the conditions and movements which combined to make the Moslem Empire of the Upper Yellow River the closed country it was until that fateful night on December, 1920. Equally interesting—and of more practical value—is his outline of the development program since planned, to aid in the consummation of which an American agent has already been appointed in Peking."

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

Moslems, Pagans and Christians. Mrs. C. N. Magill. (*Woman's Work,* New York. June, 1922. pp. 126-129.)

Mrs. Magill, a missionary of the Presbyterian Board to the Philippine Islands, tells of the conditions existing among the Mohammedans in Mindanao.

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RAW MATERIAL FOR AN INDIAN NATION. Gertrude Emerson. (*Asia,* New York. June, 1922. pp. 427-433.)

The insurmountable barriers separating the castes, the superstitious ignorance of the religious fanatics, the filth of the beggars and unadvanced industrial conditions are only a few of the facts which prove that India is more in need of social and economic than political reform.

In this article Miss Emerson describes the "conditions out of which the Nationalist Movement has developed."

THE UNVEILED WOMEN OF STAMBOUL. Demetra Vaka. (*Asia,* New York. July, 1922. pp. 527-533.)

An interesting article recounting the writer's interviews with Turkish women as related to the commercial life in their homeland to-day and personal investigation of their business methods.

THE WOMEN OF INDIA. An Indian Prince. (*Current History,* New York. June, 1922. pp. 434-440.)

"The author of this extraordinary article is heir apparent to the throne of a large Indian principality, an Oxford graduate, and now a resident of the United States—incognito." From his viewpoint the women of India are held in higher esteem than those in Western lands. To an Indian his home is the center of all life and thought, his mother and wife the dominant influences of his life.

VI. POLITICAL RELATIONSHIPS.

THE "CONFLICT" IN PALESTINE. Israel Cohen. (*Eastern Europe,* London. Vol. VI, No. 6. pp. 239-256.)

An answer to Mr. Shibly Jamal, who wrote "The Conflict in Palestine," which appeared in a recent issue of the *Eastern Europe.* It seems that Mr. Jamal in his article on the Jewish National Home in Palestine championed the Arab cause even to the point of "misrepresentations, misstatements and false analogies." Mr. Cohen has endeavored to enlighten the Honorary Secretary of the Palestine Arab Delegation by citing facts as against false statements.

THE EGYPTIAN PROBLEM. J. A. Spender. (*The Quarterly Review,* New York. April, 1922. pp. 415-429.)

The British Government "lost three opportunities of settling with the Egyptians, first after the Armistice, secondly after the return of the Milner Mission, thirdly in the negotiations with Adli Pasha." At the time of the writing of this article they are starting on a fourth in which Lord Allenby, the High Commissioner, is taking a principal part. The author, himself a member of the Milner Mission, bases his article on information from government reports and deals with some of "the more specific causes of the social unrest."

FACING A NEW ISSUE IN THE NEAR EAST. A. T. Polyzoides. (*Current History,* New York. June, 1922. pp. 389-391.)

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The Russo-German treaty affects the Near East much more seriously than people realize. If Turkey is persuaded to join the alliance the outcome will be disastrous, not only to the Near East but to the world.

FRANCE AND ISLAM. H. E. Wortham. (*The Living Age,* Concord, N. H. May 27, 1922. pp. 518-520.)

The same unrest which has invaded Egypt is causing grave trouble in Tunis and Algeria, in fact the condition is even more serious here. "The Berbers have refused to become French citizens, and the old particularist North African spirit, which even Rome was unable to overcome, is now cropping up again as determined as ever."

INTRANSIGENT INDIA. Gertrude Emerson. (*Asia,* New York. July, 1922. pp. 549-555.)

This is the third of a series of articles on troubled India as Miss Emerson saw it during her twenty-two month sojourn in the Orient, where she had the opportunity to study Gandhi just before his arrest. "Intransigent India" reveals some aspects of the Nationalist quarrel with England.

ISLAM AFLAME WITH REVOLT. Lothrop Stoddard. (*The World's Work,* New York. June, 1922. pp. 136-142.)

Mr. Stoddard has the habit of making rather startling, sweeping statements, which are not always accurate. They have a tendency towards such a strong reaction upon the emotions as to warp one's viewpoint. They might be classed as excellent publicity and as such should not influence ones opinion. His statements such as: "Egypt and Arab hands flamed into insurrections, which were put down only by large European armies after much fighting," and "a storm of protest unparalleled in its defiant fury" are a dangerous menace to the reading public.

KEMAL PASHA—CREATOR OF A NEW TURKEY. Clair Price. (*Current History,* New York. July, 1922. pp. 584-594.)

On the Sakaria River in Asia Minor, twelve days' wagon journey from the sea, is the city of Angora, which is just emerging from a three years' state of siege. This is the story of the Turkish leader who set up a new government in this city.

PARIS AND THE NEAR EAST. H. C. Woods. (*The Fortnightly Review,* New York. May, 1922. pp. 794-803.)

On March 22, 1922, the Allied Foreign Ministers met in Paris to consider the revision of the Treaty of Sèvres, which had been fully signed in August, 1920, but had never been ratified. This article deals with some of the developments which led up to the meeting, and discusses the decisions.

THE RIDDLE OF THE SPHINX. A. H. Beaman. (*The Fortnightly Review,* New York. May, 1922. pp. 784-793.)

"It would be a grave and fatuous error to believe that the

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Egyptian question has been permanently solved." England will remain a protecting power in Egypt as long as she controls India, as Egypt is the gateway to the Indian Empire, and because it will be a long time before Egypt learns to "walk alone."

SYRIA'S REVOLT AGAINST FRANCE. A. T. Polyzoides. (*Current History,* New York. July, 1922. pp. 580-583.)

This is the fourth of a series of articles by Mr. Polyzoides, editor of the Greek newspaper, *Atlantis,* New York. It gives the background of the present situation in the New East which is causing France great uneasiness.

TURKEY UNDER THE ARMISTICE. A. H. Lyleyer. (*The Journal of International Relations,* Worcester, Mass. April, 1922. pp. 447-473.)

On October 30, 1918, Turkey signed terms of temporary surrender after almost four years of war. Will the completion of her fourth year under the Armistice bring peace? The writer, Professor of European History in the University of Illinois, clearly states facts which prove that Turkey has not only been her own enemy but the covetous attitude of nations great and small has kept her in a state of turmoil.

THE TURKISH "CAPITULATIONS." Clair Price. (*Current History,* New York. June, 1922. pp. 464-466.)

The writer tells "how France and other powers, including the United States, obtained extra territorial rights for their nationals in Turkey—Supreme Council now striving to reëstablish concessions abrogated."

VII. MOHAMMEDAN MISSIONS.

THE MEDICAL MISSION AT OMDURMAN. E. Lloyd, M.D. (*The Church Missionary Outlook,* London. May, 1922. pp. 94-96.)

In "the great native capital of the Sudan," which is situated at the junction of the Blue and White Niles, the Church Missionary Society has established a hospital. Dr. Lloyd, after seventeen years of medical missionary endeavor, tells of the work he and his assistants are doing in the oasis of the desert.

A SPIRITUAL CLINIC IN ARABIA. Paul W. Harrison, M.D. (*The Missionary Review of the World,* New York. July, 1922.)

An interesting missionary experiment in a hospital in Bahrein where spiritual diseases and treatments are diagnosed and recorded in the same way that physical ailments are studied.

THE POVERTY OF PERSIA—ITS CAUSE AND CURE. By Robert E. Speer. (*The Missionary Review of the World.* July, 1922.)

An interesting missionary experiment in a hospital in Bahrein in Persia on Dr. Speer's recent three months' visit to the mission stations. The relation of Islam to the economic problem in Persia is clearly stated.

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The MOSLEM WORLD

Edited by Samuel M. Zwemer, Cairo, Egypt

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